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ONLY IN CANADA (editorial, page 4)

THE CANADIAN JEWISH NEWS

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★ TORONTO ★ • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN TORONTO • 15¢ • FRIDAY, MARCH 27, 1970

PRAISES CANADA. - Abba Eban, Foreign Minister of Israel, on his visit to Toronto in October, 1968. Addressing a Zionist meeting here (photo above), he praised Canada which has "a special place in the hearts of Israelis." He also described the relations between Ottawa and Jerusalem as "honest candor between the two."

Exclusive CJN interview

ONTARIO WILL NOT AID JEWISH SCHOOLS

Dr. J. McCarthy, Deputy Minister of Education for the Province of Ontario, told The Canadian Jewish News in an exclusive interview that his government had made a close study of briefs presented by various Jewish and Christian groups asking for government subsidies for parochial schools.

The Deputy Minister said at this time the government was not prepared to act on those recommendations.

When asked if Jewish parochial schools did not relieve the province of a significant financial burden, Dr. McCarthy parried the question by stating that his government had not been asked to be relieved of the responsibilities of providing a public educational system.

The Canadian Jewish News asked the Deputy Minister if he could say whether the government viewed the proposals for subsidies with sympathy or disfavor.

Dr. McCarthy replied that in a very real way the government shared both of these feelings, that this necessarily did not constitute a contradiction.

Sympathy for the aims of parochial schools did not solve the problem which the government faces in supporting the public school system. One could be philosophically in favor of the position advocated by parochial school spokesmen while at the same time one had to be aware of the realistic problems involved in the total public education sector.

Asked whether he could envisage a change in the current provincial position on aid to parochial schools, Dr. McCarthy expressed his doubt about the possibility of any immediate change.

PRESENTED BEGIN TO TORONTO COMMUNITY. - Nathan Silver, past president, Toronto UJA.

PRESIDED AT MEETING. - Rabbi W. Gunther Plaut, chairman of Toronto UJA.

Begin tells Torontonians

NAZIS ARE ADVISING NASSER

JERUSALEM LEADER: ISRAEL FIGHTS FOR SURVIVAL OF ALL JEWS

One thousand Torontonians, in a manifestation almost unequaled in the history of the Jewish community, responded enthusiastically to Menahem Begin's appeal to our "Jewish brethren" to cement the partnership of responsibility for the survival of our people and the Land of Israel.

Begin, the legendary commander-in-chief of the Irgun revolt in the pre-State of Israel days — a revolt that prompted the late Foreign Secretary Ernest Bevin to declare that Britain must give up her control of Palestine, — appeared in Toronto as member of the inner Cabinet of the State of Israel. He paid a one-day visit to Canada. He addressed the United Jewish Appeal Construction Division dinner at Beth Tzedec. Hundreds had to be turned away.

The dinner was presided over by Dr. W. Gunther Plaut, UJA chairman. Begin was introduced by past UJA chairman and Zionist leader, Nathan Silver. Minister Alan Grossman welcomed him on behalf of Premier Robarts and the Government of Ontario.

In a fiery speech, Menahem Begin told the meeting that Israel still is threatened by the same enemies who fought the Jewish people during World War II. The text of Nasser's anti-Israeli and anti-Jewish tirades are delivered in Arabic, he said, but are merely translations of the Goebbels propaganda. One never should forget, he warned, that Nazi leaders sit in Cairo advising the Egyptian dictator how to organize his propaganda against the Jews.

What Jews should remember from World War II, Begin stated, is: to believe our enemies when they say that they want to destroy us.

He quoted texts from all Arab dictators now engaged in the war against Israel. From these speeches it becomes evident that the aim of the Arab dictators is to annihilate the Jewish people.

"Prior to World War II, we were told that Hitler's threats — to end Jewish exitence — were only political propaganda for home consumption; that Jews should not be concerned about them. Some of us believed those friends and counselors, with the result that one out of three of all Jews were killed during the war years. Now the same good friends," Begin continued, "tell us not to regard seriously the threats of Nasser and his ilk when they say they would exterminate the Jews of Israel. Experience must teach us to believe our enemies who throughout history always kept their word whenever they warned us with destruction."

The Israeli leader then unfolded the miraculous story of the unity of his nation in face of the common enemy. Rarely in the past, he said, were we united. Now we are one nation, one family, guarding our homeland. We also must remember we are one people all over the world; the vanguard defending Israel is securing the future of all of us.

Begin then made the following points:

- There will be emigration from Russia because the Jews of the USSR, despite fifty years of anti-Jewish coercion, are showing unusual courage and demonstrating their solidarity with us.
- It is a lie that we are persecuting the Arabs or discriminating against them. There are only two things we cannot offer the Arab warmongers: we are not ready to liquidate our nation, to be expelled from the Land of Israel, our land, our home; we will not allow them to throw us into the sea. We respect their culture and we are happy they have fourteen states in which to prosper.
- To you, the Jews of the world, we say: we are not afraid, we shall conquer, But if you are with us, you must demonstrate your solidarity in an effective manner.

Begin concluded by describing the sacrifices the Israelis make for defense. They do not ask the Jews abroad to pay for their army. But it is the duty of Jews the world over to help absorb the continuous immigration, to sustain the economy which suffers from the war of attrition.

Begin's visit terminated in a reception tendered by the Zionist Revisionist Organization of Toronto under the chairmanship of Louis Shainhouse.

Invited by Sharp

ABBA EBAN COMING HERE

Abba Eban, Israel's Foreign Minister, will be in Canada about the middle of May as official guest of the Canadian Government. This will be his first visit to Ottawa, The Canadian Jewish News learned this week. His host will be Secretary of State for External Affairs Mitchell Sharp.

Mr. Sharp was in Israel last November as an official guest of the Jerusalem Government. At that time he invited his Israeli colleague to return the visit.

The Canadian Jewish News learned that Israel's Foreign Minister has accepted the invitation in the spirit of solid friendship which characterizes the relations between the two countries.

During Mr. Eban's visit, External Affairs Secretary Sharp will tender a dinner in his honor.

Discussions will be held on the highest level on problems of mutual interest.

During his visit to Israel in November, our Secretary of State was greeted cordially by the leaders of the nation and by the people. At that time Mr. Sharp stated: ". . . The State of Israel and its people enjoy a special place in the hearts of Canadians.".

ROGER'S STATEMENT

Jerusalem. - Abba Eban commented last Monday on the statements made by President Nixon and U.S. Secretary of State Rogers on the "temporary no" to Israel's demand for more Phantoms to counteract the Soviet unlimited shipments of sophisticated missiles to Egypt. Rogers also said Israel would receive $100 million in economic aid.

Mr. Eban termed the decision of the U.S. Government a "serious consequence". The Soviet missiles may "unbalance" the Middle East military situation.

NUCLEAR MISSILE REPORT

London, JCNS. - Reports that Israel will have her own nuclear missile and launching vehicle this year are expected to exacerbate the already strained relations between the U.S. and Israel, the JCNS Foreign Staff writes.

This is because of the Phantom and Skyhawk aircraft issue and Israel's refusal to sign the Nuclear Non-Proliferation Treaty.

Israel was under pressure from President Johnson's Administration to sign the treaty, but the issue has become a more burning one since Germany and Japan bowed to Washington and, by their signatures, brought the treaty into force. Its purpose is to prevent those powers with nuclear potential from developing it for military purposes.

According to reports, the Israelis will have a nuclear warhead this year which can be delivered by a missile developed for them under contract by the Dassault aircraft company in France. The missile, which could be launched from a mobile ramp, is said to have a range of 150 miles.

If the reports are true, Israel would be the sixth nuclear power after America, Russia, Britain, France and China.

BEGIN CONGRATULATING TORONTONIANS WHO AID ISRAEL. - Left to right: Milton Snow; Irving Waltman; Mr. Begin; Jack Israeli; David Robbins. Messrs. Snow, Waltman and Israeli are cochairmen of Toronto's UJA-ISF Construction Division and, were in charge of the dinner at which Mr. Begin spoke. Mr. Robbins is a Trades and Professions Council Division chairman of UJA-ISF.

NEXT WEEK
SUPPLEMENT
DEDICATED
TO DENMARK

TALMUD MOST POPULAR TOPIC

New York, JCNS. - The study of Talmud has become one of the most popular subjects in adult courses conducted in Conservative congregations, according to Rabbi Marvin S. Wiener, director of the National Academy for Adult Jewish Studies here.

A recent report, he said, had shown a 600 percent increase in the study of the Talmud in the past decade.

Some scholars have attributed this new interest to the publication of the "El-Am" edition of the Talmud which is sponsored by the United Synagogue of America. This edition appears in monthly instalments and, among other features, includes the full text of the Talmud, punctuated and vocalized with a modern English translation.

MIDDLE AGES IN USSR

Jerusalem JCNS. - "The Soviet Union constitutes the main obstacle to peace in this region," Foreign Minister Abba Eban said Wednesday.

In a statement to the Knesset on the "recent manifestations of Soviet hostility towards Israel and the Jewish people," Eban said that the current Soviet campaign of forcing Jews to sign declarations against Israel and Zionist was reminiscent of darkest medieval times. "A black thread runs from the regimes of the Inquisition, which extorted confessions and coerced Jews to deny publicly their heritage and national faith, to the present regime in Iraq, and from the Stalinist era to the current Kremlin campaign of defamation against Israel."

The Foreign Minister also declared that the Soviet Union took a decisive part in inciting to war and preventing peace in the Middle East. "While pouring arms into Cairo and Damascus, it is bringing international pressure to bear on Israel with the aim of creating conditions which will lead to another war," Eban concluded.

Variety boycotts France

London - JCNS. - Variety Clubs International, the world-wide charitable organization of the entertainment business, has cancelled the annual convention which was to have been held in Cannes next year in protest against French policy in the Middle East.

It is estimated that delegates would have spent something like $21,000 on accommodation alone, with a similar amount for purchases and tours.

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Commentary

BY M. J. NURENBERGER

SCHUTZJUDE GOLDMANN

The publicity outfit of the so-called World Jewish Congress now is engaged in propagating a new stunt by boss Nahum Goldmann. Apparently Goldmann has kept his word; he promised to reveal in April his master plan for peace in the Middle East — and he has.

**

The April issue of Foreign Affairs contains an article by the self-appointed "World Jewish" leader in which he suggests that the Jewish state become a nation under the permanent protection of the whole of mankind."

Among these protectors Goldmann would include "the Arabs", of course, without asking them.

**

Goldmann has a tradition of not asking the parties involved whether he has the right to speak for them. The majority of the millions of Jews throughout the world are not even nominally represented in his so-called World Jewish Congress. But he talks; he loves to talk on their behalf.

Now he speaks on behalf of the Arabs whose official governments and anti-Israeli terrorists do not even consider recognizing Israel as a state. Yet he suggests they, the Arab governments, "guarantee" Israel's survival.

The most ridiculous statement in the Foreign Affairs essay is the discovery of a judicial person to be known as "the whole of mankind." Who is the whole of mankind that should recognize and guarantee Israel? The Chinese in Peking? The Kremlin in Moscow? Gomulka in Warsaw? Nasser in Cairo?

Of course, this sensational public relations invention by some of his boys and ghost writers in New York will be printed with relish by those who enjoy any anti-Israeli propaganda.

**

Here in Canada the anti-Israeli editor of the United Church Observer came up with a similar suggestion for solving the Middle East conflict. He calls it "Vaticanization of Israel." Israel should become a non-militant, spiritual center for the Jewish faith, without an army, naturally, and without legitimate means for defense. The only "armed forces" Israel should have would be a kind of Swiss guards similar to that in the Vatican.

It is remarkable that both the so-called World Jewish leader and the United Church anti-Israeli editor and pro-Arab propagandist have arrived at the same master plan: a Fool's Day plan on the eve of April 1st.

**

Should anyone take such verbage seriously?

What does "protection" of the Jewish state mean? Hasn't the history of the Diaspora been the story of "protecting" Jews? The Jews have been overprotected by emperors, kings, princes and dukes throughout history — when they lived in ghettoes, when they were relegated to second or third class citizenship.

Both the United Church minister and Goldmann seem to agree that Israel should not rely primarily "on its military and political strength," but should become some kind of spiritual center in a world which respects only might and the capability to defend oneself.

The very term Goldmann used — *protection* — sounds as though it were translated from the medieval German—Schutzjude, the protected Jew, who wore a yellow badge while guarded by the benevolent prince. Perhaps this idea subconsciously remained with Goldmann from the days of World War I, when he was employed by the propaganda desk of the Kaiser's Foreign Office.

**

Of course, it is nonsense, even though it makes interesting "news", when a Jewish leader asks the renascent and glorious sovereign Jewish nation to place itself under the protection of the "whole of mankind, including the Arabs." It makes good copy but it is a dream, a mirage, even if the Jews of Israel were ready to become a people of *Schutzjuden* in a new ghetto the size of which would be determined by Arabs, Russians, Chinese, Communists and their other "friends".

Nonsense? Nevertheless it will be used by the enemies of Israel *because* it is impossible to achieve, because there is no such judicial person in international law as the "whole of mankind." Israel's enemies will say: here is the best solution for the Jewish state — to become a nation under the protectorate of Nasser and Kosygin.

**

Yet these incorrigible Jews seem to remember the protectorate of Hans Frank in Nazi-occupied Poland. And they stubbornly cling to their sovereignty.

SHAZAR RECEIVES MOVING APPEAL FROM RUSSIA

Jerusalem, JCNS. - Three Moscow Jews have written to President Shazar and Mrs. Meir, the Prime Minister, asking them and the entire Jewish people to help in their bid to go their "ancient and new homeland", and join their families who, "having survived the Nazi death camps, now are living happily in Israel." They are Odia Kleizmer, Benedikt Borukhovich and Boris Shlaen. They gave their full addresses.

They said their request of December 8, 1968, for permission to rejoin their families was answered by telephone last June with a blank refusal.

They subsequently wrote 88 letters to prominent Soviet officials. They said: "We received the same verbal reply: Refusal and thats all."

Meanwhile, Foreign Minister Abba Eban confirmed last Monday in the Knesset reports that the Georgian Jews who signed the now famous appeal for emigration from the Soviet Union had disposed of their property and now were destitute.

Nevertheless, the Foreign Minister said, none had gone back on the demand to rejoin the Jewish nation in Israel.

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Friends of Pioneering Israel
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RICHARD YAFFE
Editor of "Israel Horizon"
President of U.N. Reporters Association Mr. Yaffe has just returned from Israel and will speak on:
ISRAEL IN THE 70's
AND MILITARY SITUATION AN ANALYSIS OF POLITICAL
Sunday, March 29, 8:30 P.M.
Jerusalem Hall
188 Marlee Avenue
Zionist Building
This evening promises to be very informative and should be attended by all. Friends are welcome.

Tenth Biennial Commencement Exercises
of the
Toronto Midrasha l'Morim
(JEWISH TEACHERS' SEMINARY)
will take place
Sunday, March 29th, at 2:30 p.m.
in the Auditorium of the Associated Hebrew Schools
3630 Bathurst Street
Guest Speaker:
DR. DAVID MIRSKY,
Dean of Stern College, Yeshiva University
Reception in honour of the graduates
immediately following the Commencement Exercises.
The Public is cordially invited.
The Toronto Midrasha L'Morim is co-sponsored by the Board of Jewish Education and Canadian Jewish Congress.

TORONTO SYNAGOGUES AND ORGANIZATIONS

ISRAELI POET

Jaacov Orland, noted Israeli poet, spoke at Beth Tzedec last evening at a memorial meeting for the late Shmuel Y. Agnon, Israeli Nobel Prizewinner.

The evening, cosponsored by Keren Hatarbut and Beth Tzedec Synagogue, was chaired by Mrs. H. Rosenberg; Cantor Y. Cooper chanted the prayer; Mrs. Ruth Segal read a short story written by Agnon.

The entire program was conducted in Hebrew.

GUEST

* Adath Israel Study Group will have as its guest Prof. W. R. Coleman of York University, next Thursday evening. Topic: The Biblical Roots of Western Civilization.

* Rabbi Erwin Schild conducted a study session last night on: Maimonides' Mishneh Torah.

* This Sunday morning, Brotherhood will present as guest speaker Carl M. Gussin, Instructor in Anthropology, University of Wisconsin. Topic: The Jewish Community of India.

* Wednesday night the Young Couples Club held a discussion on: Conservative Judaism Ideology and Practice. It was led by Rabbi Schild.

PRESENTS PAPER

Aron M. Nussbaum, principle, United Syngagoue Day School, is presenting a paper this weekend at the convention of the Educators Assembly, held in the Catskills. Subject: Projecting a Program of Texts and Materials for the Solomon Schechter Day Schools of the '70s.

WILL SPEAK

M. J. Nurenberger, editor, The Canadian Jewish News, will speak on France and the Jews, this Saturday night, at a Yavneh meeting at Shaarei Shomayim. Yavneh is the religious arm of Hillel.

EDITOR IS GUEST

Richard Yaffe, editor of Israel Horizon, president of U. N. Reporters Association and American correspondent of the London Jewish Chronicle, will be the guest speaker at a meeting of the Toronto Branch of the Canadian Friends of Pioneering Israel, this Sunday evening, 8:30 p.m., in the Jerusalem Hall of the Zionist Building on Marlee Avenue. He will speak on: Israel in the '70s -- An Analysis of the Political and Military Situation.

Yaffe also writes for The Canadian Jewish News via the JCNS feature, a CJN exclusive in all Canada.

SIUM

Shomrai Shaboth Congregation will hold a Sium on Seder Noshim, tomorrow evening, 5:00 p.m. The Sium will be devoted to the memory of those of the city of Zlotzov, Poland, who perished during the holocaust.

After Minkha services, a Sholosh Seudoth will be given by Mrs. Eva Marder and Mr. and Mrs. Harry Marder. Rabbi Felder will deliver the Hadran.

INSTALLATION

The newly elected officers and board of Shomrai Shaboth Congregation were installed during a Purim breakfast last week.

BREAKFAST

A father - son - daughter breakfast tendered by Brotherhood of Shaarei Tefillah will take place this Sunday morning. Guest speaker: Rabbi Berglas.

CELEBRATION

Toronto Lodge, B'nai B'rith District 22's oldest lodge, founded in 1919, celebrates its 51st annual installation, Sunday, April 5th, at Beth Tzedec. James Harris, C.A., is incoming president.

ATTENDED CONFAB

Attending the recent conference of the National Federation of Jewish Men's Clubs were the following Torontonians: Stanley Soll of Beth Tzedec, president; Harry Berns of Beth Am and Norman Shapiro of Beth Sholom, vice presidents; David Solomon of Beth Am, corresponding secretary.

GUEST SPEAKER. - Dr. Hayyim Cohen of the Hebrew University's Institue of Contemporary Jewry, who will be guest speaker at a public meeting sponsored by the Toronto Chapter, Canadian Friends of the Hebrew University, Tuesday evening, April 7th, at Beth Tzedec Synagogue, Dr. Cohen, who was born in Iraq, will speak on: The Facts about Jews in Arab Countries. Cochairmen of the program committee are Mrs. Robert Gold and David E. Newman, Q.C.

SHOMRAI SHABOTH CONGREGATION
585 Glengrove Avenue West
would like to inform the community that on
Saturday, Tzav — 20 Adar 2 — March 28
it will observe the Yarzeit of the
KEDOSHEI ZLOTZOV AND DISTRICT
A Sium on Mishnayoth-Seder Nashim (studied daily) will take place at 4:45 PM. followed by a Seudah Shlishit given by the Marder families. Rabbi Gedalia Felder will deliver the Hadran.
Everybody is welcome! E. Weiner, President

YAVNEH
PUBLIC LECTURE
M. J. NURENBERGER
Editor, The Canadian Jewish News
will speak on
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Saturday, March 28th, 8:30 p.m.
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ADDRESSED TOURIST CONFERENCE.-Moshe Kol, Israel's Minister of Tourism, seen addressing the opening session of the International Conference on Tourism Investment held recently in Jerusalem. Prime Minister Golda Meir was guest of honor at a special luncheon on opening day.

TORONTO PROFILE By Uri Jacobson

PIONEERED SCHOOL FOR RETARDED CHILDREN

When I interviewed Rabbi Joseph Kelman recently in his study I knew that he had been asked many times about his role in the organization and creation of a unique institution in the Jewish community, a school for Jewish children with learning disabilities.

Rabbi Joseph Kelman

The idea, he said for setting up a special school for children with learning problems, emerged one day during a friendly discussion he had had with a member of his congregation at Beth Emeth Bais Yehuda.

The mother in question had told Rabbi Kelman how bad she felt that her child, who was slightly retarded, would have no opportunity of ever having a bar mitzvah. Half in jest the rabbi suggested the possibility of opening a special school, specifically to insure the education of children like hers.

In September 1961, responding to a real need in the community Rabbi Kelman organized the Kadimah School, which became the first institution in Canada to offer Jewish instruction to retarded children. In 1964 he expanded his project by opening the Ezra School, an institution modeled after the Kadimah unit but open to children of the community at large not just his own congregation.

I asked him what the problems were in those early years and he replied that the initial difficulty involved hiring competent staff. "If was necessary for the teacher not only to be a skillful pedagogue," he said, "she had to love the children as well. Add to this, devotion to the cause and a world of patience."

Despite those early pioneering difficulties the Kadimah and Ezra Schools progressed satisfactorily. Today they are an obvious source of pride to Rabbi Kelman. He mentioned that since their founding, scores of boys have had their bar mitzvahs. Others have been helped so well by their training in the school that they have been integrated within context of the normal classroom scene.

Rabbi Kelman paid tribute to his own synagogue, to B'nai B'rith and the Akim womens' group for the assistance they had provided the schools. The third annual concert on behalf of the schools had just taken place and the proceeds went directly to Kadimah and Ezra.

Because of his expertise in the matter of schools for retarded Jewish children, Rabbi Kelman has been made chairman of his experience and that of others the Jewish Theological Seminary has set up a special program for teachers intending to pursue a career in schools for the retarded.

Rabbi Kelman's dedication to Jewish education doubtless stems in part from his upbringing in a solid Jewish household. His father was the late Rabbi Leib Kelman, a well known rabbi and educator in Toronto. Three of his sons went on to obtain rabbinical ordination. Two are in the New York area. Rabbi Joseph Kelman returned to Toronto area after holding pulpits in Sherbrooke, Quebec and New York.

At Beth Emeth Bais Yehuda Rabbi Kelman has had a pragmatic approach to synagogue life. He is involved in several mishnah and chumach classes and has organized a regular Thursday morning prayer and breakfast session for boys preparing for the bar mitzvah. Through this function he is trying to impress upon these boys the fact that Jewish worship is not restricted to sabbaths and holidays.

Another aspect of his practical approach to the rabbinate can be seen in records of the rabbi is the tendency among Jews to give up religious practices on the basis of specious reasoning. Because Jews find it necessary to eat in restaurants this is no justification for them to give up a kosher home. The cry of hypocrisy in this case is a phony one. "This is not to suggest that I am giving a heter (permission) for Jews to eat out; what I am saying is that they shouldn't use one practice to justify a second."

Rabbi Kelman is also exercized by the practice of Jewish self-defense agencies such as the ADL. The latter he feels has lost sight of priorities in Jewish life when it expends its energies on such activities as trying to open up the Granite Club here in Toronto. "The money

Mrs. Irving Kasdan, President Beth Emeth Bais Yehuda Sisterhood

spent on this area while perhaps important in principle, could be much better utilized for the cause of Jewish education."

Beth Emeth Bais Yehuda will shortly have to forgo the services of Rabbi Kelman -- for five months. He is now in Israel for a sabbatical leave. He plans to spend his time in Jerusalem and has already acquired a flat there. He is looking forward to a change in perspective after 10-1/2 years of uninterrupted service to his congregation.

In Israel, however, I suspect he will be adopting the same frenetic pace as he does in Toronto. He is already planning to use his time in Jerusalem to do some more writing on Jewish customs and rituals and to complete the writing of his dissertation for a Ph.D. in Jewish education.

Mr. Mike Feldman, President Beth Emeth Bais Yehuda

JEWISH CONVERTS

Jerusalem, JCNS. - In the twenty years from the establishment of Israel to 1968, a total of 8,836 people have been converted to Judaism by the Israeli Rabbinate, of whom 60 percent were women.

Six percent of applicants were rejected, half of them on security grounds and the rest because of a criminal past or for other reasons.

These figures were given in the Knesset by the Minister for Religious Affairs, Dr. Zerah Warhaftig, who also said that 579 applications were still pending.

The statutory waiting period of one year before an application is considered is waived for spouses of Jews; they can be converted within a few months. Since 1948, Dr. Warhaftig said, 59 percent of all applicants had been converted within a year and 26 percent within two years.

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For 1813 years, the Jew remained at the mercy of his tormentors. He suffered degradation, humiliation and torture. For 1813 years the Jew walked with bowed head. In 1948, when the State of Israel emerged, the Jew, too, was reborn. His pride and dignity were returned to him, never again to be taken away.

During this crucial period in the history of modern Israel, each and every Jew who values his pride and dignity, must ensure that Israel is self-sustaining. This can be accomplished only if Israel is relieved of her financial burdens.

Cultural, educational, medical and recreational facilities are desperately needed -- and needed now.

Canadian Jews can play a great role in this respect by supporting the Canadian Histadrut Development Foundation.

"With the mere stroke of your pen -- you can identify yourself and your future with the future of Israel" -- The Canadian Histadrut Development Foundation enables you to share your today with Israel's tomorrow. All this can be done painlessly by a bequest in your will or assignment of life insurance.

The purpose of the Canadian Histadrut Development Foundation is to offset the mortgage which determines the economic fate of Israel. Through the pooling of bequests that will accrue to Israel in the years ahead, she may be helped to eventually overcome her heavy international debt. Israel's foreign indebtedness exceeds one billion dollars at the present moment. It is the highest per capita indebtedness in the world. Only the Jews of the world can ease the strain of the pressure on Israel's economy. Realizing the amount of financial pressure put on Jews through various Campaigns, the Canadian Histadrut Development Foundation was reacted in order that people could provide for Israel's future without feeling the financial pinch today.

With a bequest, assignment of life insurance, a transfer of securities, or the setting up of a charitable trust fund, Israel can be helped to "Burn the mortgage".

With little or no cash contribution on your part, you can sponsor a Histadrut hospital, a medical clinic, a vocational school, scholarships, a parents home, a cultural centre, a youth centre, a sports arena and facilities, a children's village, a synagogue, a library. . .

* You can provide a Bet Avot (a home for parents) where elderly people can live with dignity and comfort in a pleasant environment.

* You can assure excellent medical care for thousands of men, women and children in Histadrut's outstanding health network, Kupat Holim, which maintains 17 hospitals and over 1000 clinics.

* Your sponsorship of a vocational training school or department will help Israeli youth become useful citizens in a strong democracy.

* You can help erect a sanctuary for those seeking spiritual expression in our great Jewish heritage. Histadrut seeks to establish a synagogue in every new town or immigrant quarter to meet the needs of religious Jews.

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MONTREAL NOTES

PURIM PARADE

Special report by Gloria Berlin

The Montreal Jewish Youth Council, composed of twenty-two organizations, staged a mammoth Purim parade commemorating the joyous Festival of Esther, last Sunday. More than 3,000 youngsters assembled at Phillips Square to celebrate the Purim festival by participating in a march which culminated at the Israeli Consulate. A Purim presentation staged outside the Consulate highlighted the exciting afternoon.

This ambitious and massive undertaking, the first of its kind among Montreal's Jewish youth, was initiated and coordinated by B'nai B'rith Youth Organization. Its professional staff (Isaac Katovsky, regional director, Frank Dimant and Sonia Shron, program directors) worked untiringly to make this event a success. The parade was a clear indication of the new social awareness and commitment of B'nai B'rith Youth Organization to Israel and to Jewish tradition.

Sound trucks accompanying the marchers projected Zahal songs, Lubovitcher melodies and modern Israeli folk songs. Traffic was at a standstill and passersby lined the sidewalks observing the colorful entourage. Banners and signs, as well as the singing and dancing, contributed to the exciting spirit prevailing throughout.

The Betar color guard led the parade; B'nai Akiva's repertoire of Israeli songs and placards carried by BBYO, NCSY and Hashomer Hatzair added further to the jubilant spirit. The traditional and colorful Purim costumes of the Francophone groups, the enthusiasm of the "Y" groups from Snowdon and Davis, Yavneh and Hillel, Neighborhood House and Student Zionist Organization, along with the hundreds of parents who joined in, enhanced further the impressive marchers.

In front of the Consulate song groups, speakers and the reading of the Megillah brought the afternoon to a climax. Following the formal presentation, spontaneous singing and dancing broke out on the streets with everyone taking part.

Rabbi Joseph Deitcher recited the opening prayers, followed by a short address by the chairman of the Montreal Jewish Youth Council, Abie Ingber. Michel Shore, student at Université de Montreal, acted as master of ceremonies.

The pageant was coordinated by Joel Moss, BBYO staff worker. Spokesmen of the Lubovicher youth group addressed the crowd, describing traditional mitzvot associated with Purim; they also distributed 2,000 gift packages in true Purim tradition.

The spontaneous shouts of "Am Israel Chai" as well as the youths' strong concern and identification with Soviet Jewry was constantly present.

THE NEW ENGLISH BIBLE

By GEZA VERMES

Translators adopt traditional Jewish approach

WITH the publication, this week, of the New English Bible by the Oxford and Cambridge University Presses, a quarter of a century of scholarly effort by leading Christian Biblical experts has reached its fulfilment. For the first time since 1611 a fresh translation and not a revision or modernisation of the King James Version has been initiated and accomplished by the chosen representatives of all the major churches save the Roman Catholics.

Without subtracting from the merits of the other members of an illustrious company—which include such eminent figures as C. H. Dodd, an emeritus Cambridge professor, who is head of the New Testament section, and W. D. McHardy, Regius Professor of Hebrew in Oxford, convener of the Apocrypha panel—the pivot of the enterprise has been Sir Godfrey Driver, the retired Professor of Semitic Philology at Oxford and the only person to be knighted for services to Hebrew studies.

Tradition retained

He and his colleagues, assisted by a literary panel, set out to compose a reliable and readable Bible translation in contemporary English which would incorporate our present sum total of linguistic, historical and exegetical knowledge. As a result, many a passage hitherto obscure now becomes intelligible, besides which the text as a whole, although there has not yet been time to study it in detail, would seem to read smoothly, plainly and elegantly.

Readers familiar with the Hebrew Bible will note that the English rendering is based as much as possible on the traditional form of the original, although its consonants have been more respected than the early medieval Masoretic vocalisation.

Thus in order to make sense of an apparently meaningless statement in I Samuel 13, 1, "Samuel was a year old *(ben shanah)* when he began to reign," the translators consider BN to be an abbreviation, "B" standing for *ben*, and "N" for 50: "Saul was fifty years old when he became king."

How does the new translation handle the interpreter's greatest headache, rare words with an obscure or unknown significance? It appeals in such cases, in addition to the testimony of the ancient Greek, Aramaic, Syriac, etc., versions of the Bible, to the scriptural scrolls and fragments discovered near the Dead Sea, and to Driver's life-long study of word meanings in such cognate Semitic languages as Babylonian, Ugaritic, Arabic and the like.

Two examples will illustrate this. Balaam is described in Numbers 24, 3 and 15 as a man whose eye is *shetum*. This term, which appears nowhere else in the Bible, is derived in one of the Dead Sea Scroll fragments from the verb "to be perfect." It is also interpreted in this way by the Septuagint and Targum Onkelos. Hence, the New English Bible reads: "the man whose sight is clear."

Medieval sources

The other example is borrowed from Numbers 24, 17, where the word "sceptre" seems an unsatisfactory parallel for "star" *(kokhav)*. But in the circumstances is "sceptre" the correct translation of *shevet*? No, claims Professor Driver, since the corresponding term in Syriac signifies a meteor, and so does *kokhba de-shavet* in the Aramaic of the Babylonian Talmud. Therefore the new rendering is:

"A star shall come forth of Jacob,
a comet arise from Israel."

Besides a regular dependence on ancient Jewish versions of Scripture, Septuagint and Targumim, and occasional resort to Saadia's Arabic Bible, I have also, albeit accidentally, come across at least one instance of direct reliance by the present translators on a medieval Jewish commentary. In the opening verses of Genesis, the familiar words: "In the beginning God created the heaven and the earth. And the earth was without form and void . . ." are replaced by Rashi's "literal" interpretation: "In the beginning of creation, when God made heaven and earth, the earth was without form and void. . ." In other words, Genesis 1, 1-2 is accepted, not as a direct statement, but as merely describing the circumstances in which the first Divine command, "Let there be light!" was pronounced.

By contrast, I should also point out a passage rendering a Biblical law in a form contrary to the meaning presupposed in the Mishna. Baba Kamma Ch. 1 adds the grazing animal, as a fourth primary cause of damage, to the ox, the pit and fire. This is derived from Exodus 22, 5, which in the Authorised Version reads: "If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field. . . ."

A precedent

The New English Bible offers a completely different translation by substituting "fire" and "to burn"—which are equally possible—for *be'ira*, "beast" and "to feed": "When a man burns off his field or vineyard and lets the fire spread so that it burns another man's field. . . ." It is only fair to note, however, that the traditional meaning is given in a footnote, and more remarkable still, that the aberrant anti-halachic exegesis is not an invention of the translators but reproduces a well-attested Jewish precedent.

The recension of the Palestinian Targum to Exodus, discovered in the Cairo Geniza and in the Vatican Library, translates *be'ira*—into the Aramaic *yekidta*, i.e., fire.

To end this brief presentation of a monumental work, I feel I must formulate a question which a number of readers are bound to ask. Since the New English Bible was commissioned by the churches does its Old Testament show any bias, particularly in those passages which, in the New Testament and later theology, serve as foundations of Christian dogma?

Examination of a classic verse, Isaiah 7, 14 ("Behold the *alma* will conceive and bear a son"), provides a straightforward and firmly negative answer. For

Professor Driver

whereas its quotation in the Greek Gospel of Matthew (1, 23) is interpreted in the New English Bible as "The virgin (*parthenos*) will conceive . . .", the translators of the Hebrew Isaiah adopt the traditional Jewish meaning of *alma* a "young woman." (According to Professor Driver's personal comment, the Hebrew term refers to "a girl who is sexually mature whether a virgin or not.")

Upheaval forecast

In a conservative country like Britain, the New English Bible is bound to provoke an upheaval. Indeed, a worshipper of the King James Version has already complained in the correspondence columns of The Times of the misdeeds of "scholarly vandals." But Jews, at any rate, should be ready to welcome a version of the Torah, Prophets and Writings aimed, first and foremost, at reproducing in an intelligible manner that treasure which Jerome, the author of the Latin Bible, the Vulgate, liked to designate as *hebraica veritas*, the Hebraic truth.

ISRAELI TOURISM CONTINUES TO GROW

By Ruth Michaels

Tourism to Israel, as well as investment in tourist facilities, continues to grow despite tension in the Middle East. Nevertheless, this tension undoubtedly deters a very considerable number of ordinary tourists who would otherwise sample Israel's warm winters and year-round bathing, not to speak of the country's historical and religious associations.

The number of tourists who visited Israel during the first two months of this year was 33 per cent more than the comparable figure for the same period of 1969 -- 43,000 as against 32,000.

Figures released last week by the Ministry of Tourism show the urgent need to expand hotel accommodation, as well as motels, bungalows and camping sites.

LOTS OF ROOMS

About 3,000 rooms of tourist standard are at present under construction, and plans for a further 8,000 to 10,000 during the next four years are under consideration for approval under the Law for the Encouragement of Capital Investment (which provides for large loans and special tax benefits).

In 1969, 25 per cent of all new investments approved under the Law were for tourist facilities. This is reflected in the 50 per cent increase in total investments in tourist facilities, which last year reached $25 million.

In 1968, the figure was just over $15 million, and in 1965 only $7 million.

The Ministry of Tourism expects a further rise in such investments to at least $30 million this year.

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Kishon

The lighter side of Israel

by Ephraim Kishon

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WEIGHT WATCHERS IN THE HOLY LAND

"Ephraim," the wife asked me on that day, "am I fat?"

"No, woman," I answered, "you are not fat."

"But you are fat!"

"In that case, so are you, and how!"

As a matter of fact, neither of us is obese in the literal sense of the word. The little woman is perhaps a little rounded out at the edges, and I bulge slightly in profile, but this is more a personal feeling than the verdict of the scales. In any case, we registered with one of the weight-watching outfits, since that's what's with-it nowadays. My wife's pals tell marvellous stories about those associations which put an end to the easy life of heavy people, of how they trimmed down a well known hairdresser from 130 to 40 kgs. in two months, of how a theatre manager dropped from 90 kgs. to 00.

At the branch office we were received by a manageress and an emaciated lecturer.

"Only three months ago he used to give up his bus seat to two old ladies at a time," dozens of his awed disciples related, "nowadays he dances ballet. . ."

The lecturer introduced us without further ado to the basic tenets: a personal file is opened against every weight-watcher; for a modest fee he receives a weekly oral brainwashing and a foreign-made printed menu. You don't have to stop eating, only to give up your sense of taste. Bread, fats, noodles, fried horrors -- out! No cereals, pulses, hydro-carbons and no starches, if you please! On the other hand, lots of kohirabi, as much as you fancy, with no limitations. And cabbage. And two glasses of milk a day. Plenty of fish. Sports are out because they whet your appetite. Best of all: sprawl on the floor and drink lukewarm water once a week. On the seventh day they weigh you at the branch office and if you haven't lost any weight, you ought to be ashamed of yourself. Those who have are chucked under the chin.

"That's very good," I said. "We are a little timid. . ."

The manageress took us into a corner and weighed us in without shoes, but with our keys.

"Sorry," the manageress said. "You don't have the required overweight. . ."

Everything went black in front of our eyes. We would have never believed that for such purely formal reasons we would be robbed of our elementary right to join the family of watchers. Actually, I lacked three kilos to become a certified fatso; she a bare one and a half, though she is built on the small side. So we went home and started eating everything that was forbidden according to the formula. A fortnight later we plodded back to the branch office, fully confident of having earned our admission. What is more, I stuffed IL50 in small change into my pockets.

"Welcome," the manageress said. "Now I can open a file for you. . ." The lecturer gave us his instructions:

"Three big meals a day! Don't starve yourselves! Diversify! If you get fed up with cabbage, switch over to cauliflower! And the main thing: no starches! See you in a week's time. . ."

We went home and kept the commandments for seven days and seven nights. Our cheese was white and lean, our bread green with cucumber. Then we weighed in at the institute and flushed with shame because we had gained 200 grams. . .without a coin in our pockets.

"That happens," the manageress remarked. "Be stricter with yourselves."

That week we consumed only kohirabi, brought to our house in railways cars straight from the station. Indeed, we didn't gain any weight. The process had been arrested. The hand of the small scales we had purchased for home use stood in the same place all the time. To tell the truth we were somewhat disappointed. Seems that other watchers as well have had a similar experience.

The little one discovered an old pharmacy in Jaffa where the scales are out of order, but half the women in Tel Aviv are queued up there. And in any case, truth always comes out at the branch office. Our weights had become stuck for good. I looked at the little one, puzzled: Really, how come she wasn't losing weight? As far as I was concerned, there was an explanation of sorts: a rumour had come to my ears according to which I was stuffing myself night after night with underground fats in the kitchen. . .

Yes, this was the vengeance of the kohirabi.

In the seventh week of our ordeal, the most critical by all accounts, I suddenly awoke to the mad thought that I was dying to smell the sweet aroma of sizzling fat, that I had to fry something right away or else I'd go out of my mind. I would have been ready to kill for a few calories; the very sound of the phrase "cream puffs" caused a strange weakness in my knees. My dreams were under the sign of starch! I visualized it as a lovely girl dressed in a white bridal gown, running over a field, with her blond hair streaming in the wind.

"Starch!", I shouted after her in Russian, "Starch, wait for me, ya te lubliu, Starch."

That night I caught up with her. I slid off my bed, slunk into the kitchen and in a towering rage poured a whole pail of popcorn into a saucepan of boiling oil. I topped the white mountain with an outlandish amount of sugar and gulped it all down; carbons, hydrates, and starch, starch, starch. That was the start of the calory festival.

At midnight I was standing in front of the stove, frying pears, when the fragile figure of my wife appeared in the doorway. With her eyes closed she walked straight to the laundry basket and with an unwavering hand, took out of it about a dozen bars of chocolate. She started peeling off the foil and with a conspiratorial gesture, let me take a bite. We devoured the lot, grunting like animals.

At the last moment my life instict awoke. I crawled to the telephone and with my last strength dialed the branch office:

"Come quickly. . .We are eating. . .Chocolate. . ."

"Hold fast!" The duty lecturer shouted. "We are on our way!"

The car drew up with shrieking brakes. They broke down the door and found us wallowing, drunk, among the foil. They saved altogether one and a half bars; the rest had swelled us beyond recognition. The lecturer seated us on his knees:

"Never mind children," he said quietly, "this happens quite often to our members, they gain back in a few hours all they had lost over a number of years. So we start again. . ."

"Rabbi," we implored, "no kohirabi."

"Then let it be lettuce. . ."

* * *

We dropped out of the ranks of the weight watchers because we were utter failures.

I again bulge somewhat in profile, and the little one is rounded out at the edges, and so what? The stout fellow has a pleasant disposition: he is more generous and less excitable, because it takes such a lot of time for his anger to spread through all that adipose tissue, nor is he aggressive since he can't run -- he is all smiles and jowls.

So get fat, folks, get fat. Stop starving yourselves and throw out all that rotten kohlrabi.

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HOMAGE TO SWISSAIR

VICTIMS OF THE SWISSAIR SABOTAGE.-Pictured above are nine of the crew members of the plane which crashed at Würenlingen on February 21. Dr. W. Berchtold, president of Swissair notes that these crewmen were among the most experienced in the company. He said: "We grieve about our passengers. But we also grieve about the loss of young colleagues with a future before them, who had devoted themselves wholeheartedly to Swissair. Terrible sorrow has befallen many families, friends, acquaintances, and our company. There is grave suspicion of an act of sabotage. You can be certain that all efforts are being mustered to clear up beyond doubt the cause of this tragedy.

Meanwhile in Canada Mr. Marcel Hurni, Canadian representative of Swissair, told the Canadian Jewish News that there would be no curtailment of flights to Israel. He said that eight flights per week would be going to that country as per usual.

Karl Berlinger, Pilot-in-Command
Armand Etienne, Co-Pilot
Werner Gimmi, Flight Engineer
Hans Maag, Purser
Peter Frey, Steward
Claire Aubort, Air Hostess
Eliane Gaillard, Air Hostess
Claire Henry, Air Hostess
Doris Rusca, Air Hostess

- Switzerland and *SWISSAIR*
- Are not cowered because of the tragedy of February 21st
- They expect that those guilty of this heinous crime will be caught and justice will prevail
- Meanwhile *SWISSAIR* continues to fly to Israel – 8 flights a week – according to Mr. Marcel Hurni, Canadian *SWISSAIR* Manager
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HEBREW CALENDAR
The 19th day of Adar II 5730
Sidra: Zav
Candlelighting: Toronto 6:21; Montreal 5:59

Encore: The Globe and Mail

SECURING JUDAISM

The Toronto Globe and Mail recently has become the authority of expert advice to the Jews. Its editorials about Israel are slanted obviously to minimize the danger to the nation, to emphasize the belligerence of the Israeli leaders and the imperialistic appetite of the Israeli state. Sometimes, except for its syndicated articles, it reads like a milder version of Pravda and Izvestia.

This, pardon us, was the case up to last Saturday. Until then it only had proper counsel for Israel. Now it has become almost a Sanhedrin, giving us lessons on how to live as Jews.

For the first time, we believe, the Globe and Mail editorially commented upon a letter to the editor from a man who "had written fifty times in his head over the past few years," till his opus magnum saw the light in the letters-to-the-editor department of that newspaper.

To make the editorial more shmaltzy, the Globe told us in almost melodramatic lingo that the poor man died before seeing his letter in print.

Naturally, this letter writer must have been a wonderful person, a good husband. Still our sympathy for his family, as our profound regret at his demise, will not make us accept his ideas, endorsed by the Globe, as a new Epistle to the Hebrews.

We repeat, no matter how good a soul he was, somehow he must have misunderstood the position of the Jew as a minority-group in the Diaspora.

According to the Globe and Mail editorial, "he did not want to hurt his fellow Jews but he felt that too many of them lived too much within their own people and out of touch with other peoples."

His testament: "Somebody should tell my people that somewhere out there, there is a big, wide world with beautiful non-Jewish people in it . . . there is romance and intermarriage."

We hope the poor man rests in peace despite the fact that the Globe and Mail would like to impose his theories as a new Torah from Sinai.

First, the integrated Jew always has been the most integrated citizen; he always has recognized that there are *beautiful people* outside our community.

Is it an accident of history that the most courageous, theoretical revolutionaries throughout the ages came from the Jewish environment and from Jewish schools? Is it an accident that Spinoza was a product of the orthodox Talmud Torah, Eitz Chaim, in Amsterdam? How about all those who fought and died in all the revolutions during the last fifty years — and subsequently were betrayed by the Stalins, Gomulkas and De Gaulles?

Those of us who believe in a future of the Jewish people are profoundly committed to the faith in a better humanity. Without the vision of justice and mankind united, there is no future for, say, a Jew or a Chinese. Yet the road to acceptance, to coexistance by the larger community is not reached by disappearing as a cultural group or a community of faith, but by contributing our Hebrew expression as a Jewish people.

Justice Laskin

ONLY IN CANADA

Since the appointment of Louis Rasminsky, by former Prime Minister Diefenbaker, as Governor of the Bank of Canada, no event in the annals of Canadian democracy has been recorded with greater interest than that of the selection of Bora Laskin to the Supreme Court of Canada.

In a short time the Trudeau Government has raised a member of the Jewish community to an important post in the nation. The first such move was the appointment of Herbert Gray as member of the Cabinet.

However, the elevation of Bora Laskin to the highest court in the land marks a new milestone in Canada's progress towards full democracy.

It goes without saying that Mr. Justice Bora Laskin is one of the most prominent jurists on this continent. Yet, in other periods of our history when prejudices were strong though silent and hidden, this would not have been possible despite Mr. Laskin's qualifications.

Because of this, we — all of us, Jew and non-Jew — feel a fresh breeze blowing throughout this great land; we sense the new climate of equality and freedom. There is a chance for every Canadian to be recognized for his talents. And there is a reason for every youngster, no matter what his ethnic descent or religious belonging, to aspire to the highest posts the nation has to offer.

KEEP SMILING

NOT TO FORGET

The stewardess on the Israeli airline went to the microphone and her voice resounded in the loudspeakers: "Good evening, ladies and gentlemen. We are flying at 21,000 feet, destination New York and we should arrive on time. Your stewardesses are Mrs. Goldie Kaplan and Mrs. Sadie Kaminsky, and, of course, my son, the pilot."

SOME DIFFERENCE

"Oy, Doctor, did I have a rough time at Palm Beach!"

"You look fine to me. What happened?"

"A lobster bit off my toe."

"Is that so? Which one?"

"What do you mean, which one? Who knows one lobster from another?"

ONE SOLUTION

"Doctor, I'm really worried about my growing loss of memory," complained the patient. "I seem to forget everything a few hours later. What must I do?"

"Well, considering your condition," replied the doctor, "the first thing you must do is pay me in advance."

SOMETHING IN COMMON

Mama was speaking on the telephone.

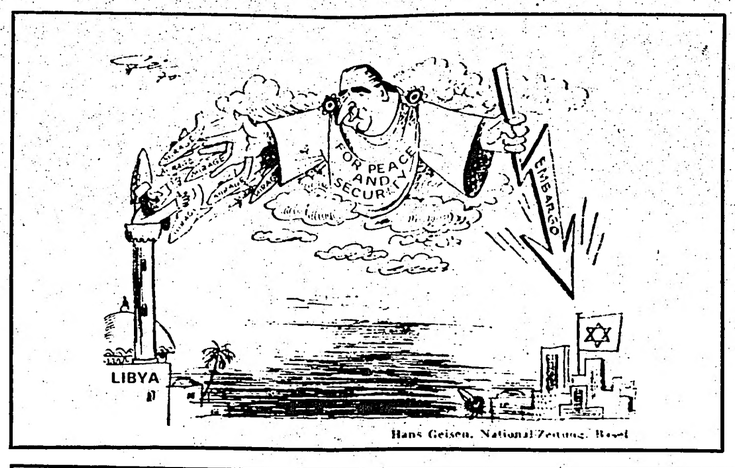
"Hello, Miriam? How's by you the gas pains? That's good! Listen, Miriam, by my daughter yesterday something wonderful happened. You never in your life heard such mazel. She goes to a party and who should become interested in her but a chiropodist. What do you mean, what's a chiropodist? A regular foot specialist, that's what! Why am I so excited? Why shouldn't I be excited? With my daughter's corns on both feet, already there's a physical attraction!"

GOOD REASON

A prosperous son gave his mother a color television set for her birthday.

"How do you like the new color TV?" he asked.

"Marvelous!" she enthused. "Especially when the color matches my drapes!"



Hans Geisen, National Zeitung, Basel

DIVISION OVER RUSSIAN JEWS

By Moshe Ron

Tel Aviv. - It is difficult to understand the difference of opinions in the Israeli government and press about the struggle of Soviet Jews who wish to come to Israel.

Criticism was voiced about the two Jewish students who emigrated not long ago from Russia, Dov Sperling and Yasha Kazakov. A few weeks ago they visited the United States upon the invitation of a rich American Jew. They were accompanied by Israeli writer and journalist Geula Cohen who once had played a role in the Lechi underground movement.

The two students went to the U.S. for information purposes, they spoke at mass meetings, met the press about the situation of Soviet Jewry and their struggle to go to Israel. Official Israeli circles advised them to meet leaders of Jewish and non-Jewish institutions in the U.S. without appearing in public, in order to avoid the propaganda being used by anti-Communist elements.

Both the students and Geula Cohen refused to abide by this advice; thus the Israeli representatives in the States declined any offer of help. They declared that new immigrants from the Soviet Union should not be engaged in an open propaganda campaign against the Soviet Union for this only could cause more damage to the plight of Soviet Jewry.

This difference of opinion led to a discussion in the Israeli press. The editor of the evening paper, Yediot Aharonot, Dr. Herzl Rosenblum, criticized stongly the attitude of the Israeli diplomats in the U.S. for interfering with the propaganda-work of the two youths.

Dr. Rosenblum, also took issue with the explanation of Israeli Foreign Minister Abba Eban, that the participation of new immigrants from the Soviet Union in a propaganda campaign might cause damage to the situation of Soviet Jewry. Eban admitted by this statement, argued Dr. Rosenblum, that attacks on the policy of the Soviet authorities on account of their attitude to the Russian Jews and the State of Israel -- if launched by others than Jews of Russian origin -- are important and positive, it seems that the Israeli Government and the Foreign Minister hamper any initiative and action against the anti-Israel campaign, waged by the leaders of the Kremlin.

"Why should we be afraid to open the eyes of the world?" Dr. Rosenblum asks. "Why should we be afraid to fight openly for the rights of our persecuted brothers in the Soviet Union? It is our task to explain to the Soviet leaders that not allowing Russian Jews who wish to come to Israel leave would cause more damage to the Soviet Union than permitting them leave. If the Israeli Government will fulfill this task, the leaders of the Kremlin would change their attitude."

A member of the editorial staff of the evening newspaper, David Giladi, who had been for two-and-a-half years Israeli diplomatic representative in Hungary, wrote that the activities for the Russian Jews should not be led by partisan means but by official authorities. This action cannot be carried out by a big and noisy propaganda-campaign, Giladi maintains. The fire cannot be extinguished. Everything possible was done to encourage the Jewish spirit up among the Russian Jews. It is impossible to mention those who sacrificed themselves for keeping up the national spirit of the Russian Jews. A hysterical propaganda-campaign in this matter would only cause damage.

The question, according to Arye Zimuki of Yediot Aharonot, is, who should deal with the problem of Russian Jews? Up till now it was dealt with by a coordinated committee of representatives of the government, Jewish Agency and other institutions. The government discussed the matter in one of its latest meetings. It decided that the propaganda-campaign regarding the Russian Jews must be carried out according to fixed lines, adopted by official authorities in Israel. Any partisan activities should be avoided in order to exclude assistance to anti-Soviet propaganda, organized by anti-Communist organizations in Western countries. New immigrants from the Soviet Union should not be used for such a campaign.

The campaign of the two students in the U.S. has caused a difference of opinion with the Israeli public and government. Two ministers of Herut, Menachem Begin and Haim Landau, have taken sides with the students, whereas Premier Golda Meir strongly attacked their partisan action and the support of the Herut ministers. A vote was taken in the Israeli Cabinet; Begin and Landau abstained.

Also, the editors of the Israeli press dealt with this delicate question at several meetings. There was a proposal to request the government to drop the censorship in this matter, but it was decided not to press the issue, to wait and see how it finally will deal with the problem.

It is clear that all sides involved wish to help Russian Jewry in its struggle to come to Israel. The question remains as to which measures should be adopted. During the last weeks Russian Jews have shown again and again signs of a courageous struggle for their rights to emigrate to this country. Premier Golda Meir and Foreign Minister Abba Eban made public declarations in the Knesset and other places in support of these rights. Minister Haim Landau thinks that the entire Jewish race be organized and mobilized for this campaign. Therefore, he would allow individual initiative and action by personalities in this affair. The majority of the Israeli Government thinks differently. It is opposed to activities of individuals, circles, organizations and, especially, immigrants from Russia, who have come here recently.

letters to the Editor

OPPOSES BEGIN'S POLICIES

Dear Editor:

Menahem Begin was a Jewish nationalist who fought for the establishment of a Jewish state in Eretz Yisrael. For this alone he should be commended.

However, it is my opinion that the views of this man and others like him in Israel on the "Arab problem" are not conducive to eventual Arab-Jewish harmony and cooperation. The policy of Herut, with its adamant refusal (even with a negotiated peace settlement) never to return any of the newly conquered Arab territories illustrates its blindness to the national rights of the Arabs of Palestine.

I daresay that peace only will come to the Land of Israel when both the Jews and the Palestinian Arabs recognize the fact that Israel is the national homeland of these two distinct peoples, both of whom have just claim to national independence.

Peace will only come when there is mutual recognition of the other's national rights in Palestine. Men Like Begin, who refuse to recognize valid Arab national claims for self - determination, only make the popularity of Palestinian nationalist groups, like Al Fatah and the Popular Front (who deny Jewish national rights), increase among their own people. This shortsighted and unfeeling policy but halts possible rapprochement between forces of peace on both sides.

Howard Mintz
Progressive Students For Israel
York University
Toronto

EXPLAINS POSITION OF CONGRESS

Dear Editor:

I really wonder whether the concept of free expression, to which I and leaders of the Canadian Jewish Congress fully subscribe, was in effect not violated by your carrying a letter signed by Joseph Y. Nadler, alleging that "the majority of those who were directing the destinies of the Congress either were not very much interested in Jewish education, because for one reason or other they themselves did not have the opportunity of receiving a sound Jewish education and they were also not interested that their children should attend Jewish day schools and receive a fair Jewish background."

I would consider it below the dignity of your paper to even deny such calumnies. The leadership of the Canadian Jewish Congress, both lay and professional, includes persons with high academic, Jewish and secular, training (including rabbinic) and their record speaks for itself.

If persistent and, in the end, successful efforts for grants for Jewish Day Schools leading to "associate" status for such schools; annual Teachers' Conferences generally acknowledged to be of the highest calibre; assistance to some schools in time of crisis; institution of programs of Judaic studies in High Schools; assistance in creation of Day School facilities in French for Jewish children; relentless efforts to safeguard the position of Jews in the educational system of Quebec, including innumerable submissions to Government, National Assembly and special Commissions and a multitude of other activities mean nothing, then the letter writer perhaps may have a case. I humbly disagree and I know that so does the total Jewish community. I submit that there must be a limit to nonsense and I would suggest that you check your letters more carefully and if you have any doubts about my statements, you may include me too in this advice.

Saul Hayes, Q.C.
executive vice president
Canadian Jewish Congress
Montreal

SHOCKED BY PREJUDICE

Dear Editor:

The recent testimony of M. J. Nurenberger, editor of The Canadian Jewish News before the Senate Committee on Mass Media in Ottawa has brought to the attention of the Canadian public an issue of grave concern.

The Globe and Mail, one of Canada's major newspapers, betrays a consistent anti-Israeli bias in its reporting of the Middle East crisis.

As a daily reader of the Globe, I am shocked by its prejudicial editorial policy, its misleading headlines, its tampering with items on the Arab-Israeli conflict picked up from the New York Times service and its page setting. Thus, in a recent issue, it gave page one coverage to a story leveling the serious charge of war crimes against Israel when reporter Robert Duffy implied deliberate Israeli shelling of an Egyptian hospital. Then two days later, it put on page eight the same reporter's retraction of his earlier account.

The Globe's attitude to Israel is an affront to the Jewish community of Toronto and to all of its fair minded readers.

Mr. Nurenberger deserves the full support of concerned citizens in his efforts to focus public attention on the scornful and irresponsible position of the editors of the Globe and Mail.

Professor Henry H. Weinberg
University of Toronto

ASK THE RABBI

a JCNS featurette

Why do three men (a mezuman) make up a quorum for Grace after meals, as against ten for other acts of worship? What does the word mean?

It is only the special prayers of sanctification such as Kaddish and Kedusha which require a minyan of ten. The word mezuman comes from a root meaning "to summon", i.e., others to say Grace after meals (see Singer's Prayer Book, pp. 376-77). Since the idea behind the institution is for one person to call on others to recite the Grace with him, at least three persons are required. The Mishna (Berachot 7, 3) does, however, rule that when ten men are present the words "our God" are added to "We will bless." A verse quoted in connection with the practice is: "O magnify the Lord with me, and let us exalt His name together" (Psalms 34, 4).

A mystical interpretation of the rite is given in the Zohar (III, 186b) that when a man sits at his table both the Shechina (the Divine Presence) and the "other side" (the demonic forces) are present. By inviting the company to say Grace with him the "other side" is declared to be uninvited to share in the blessing. By demythologising, the idea which emerges from the passage is that God is thanked for the meal which has been enjoyed and thus even the physical appetites have been redeemed from grossness to serve the holy.

If one's house is let or sold to a Non Jew do mezuzot have to be removed?

Mezuzot have only to be fixed to a dwelling in which Jews actually live. Therefore, a house owned by a Jew but let to a Gentile does not require mezuzot. There is, however, no obligation to remove them unless it is suspected that they might not be treated with reverence. The Talmud tells of Rabbi Judah the Prince sending a mezuza as a gift to a Gentile ruler.

ETYMOLOGY OF 'PAREV'

A number of suggestions as to the derivation of the term parev have been made by readers in response to the invitation extended in this column a fortnight ago.

Rabbi M.M. Gurdus, of Salford, writes:

"Parva" is the name of a Persian builder who secretly built a tunnel within the Temple Court, south of the Court of the Priests, so that he might be able to witness the spectacular scene of the Priestly Service. This chamber was afterwards named the Parva Chamber, and was included among the six chambers in the Temple Court (Midd. 5, 3. Yoma 3, 3; Yoma 35a).

This chamber stood in holy ground, yet not having been built, according to divine command, is in a sense secular and therefore regarded as a neutral chamber, neither holy nor secular. Hence, the term "parva" has been applied to food that is neither milk nor meat.

Rabbi M. Y. Rosenberg, of London, N16, likewise derives the term from Bet Parva, but on somewhat different grounds.

Mrs. S. Graham, of Manchester, suggests that "parev" is derived from the Hebrew arev, mixed, so called because parev foods may be mixed with either meat or milk. Her explanation for the addition of the letter P, however, is most implausible.

THE ISRAELI PRESS

By Shmuel Schnitzer

Israelis take their newspaper reading very seriously. Most of them do not look for entertainment in the news columns of their daily favourite. They want to be informed; and since they listen religiously to the news broadcasts for the essential facts, they expect newspapers to supply the background, the inside stories, the ammunition for their endless political wrangles.

Of Israel's 20 mornings and evenings, only one - Yediot Aharonot - could possibly qualify as a "popular" newspaper, though more so in layout than in content: its bold headlines, large photographs and extensive gossip columns can barely hide the fact that politics are its true raison d'etre.

Other countries may distinguish between the popular press and the quality newspapers, but Israel has a differentiation all its own: two-thirds of its dailies are party organs, the other third are non-partisian (or commercial, as their competitors, somewhat derogatorily, are wont to call them).

A state of war exists between the two sides, and from time to time the party organs put aside their internal dispute in order to rally against the common enemy.

They are fighting for a lost cause. With few exceptions, the party organs are losing money, some of them quite heavily, and the need to keep their costly mouthpiece alive keeps some of the parties permanently in the red and causes all of them a great deal of trouble.

What makes things worse is that more and more of their readers come to find them rather dull. They dutifully renew their subscriptions, but add one of the two evening papers in order to variegate their daily news fare.

The steady growth of the two evening tabloids - Maariv and Yediot Aharonot - is one of the most striking phenomena of the Israeli press. They account together for nearly one half of the total circulation; consume about two-thirds of the country's newsprint (over 40 per cent for Maariv, 26 per cent for Yediot Aharonot), and together carry almost half of the newspaper advertising (more than 30 per cent in Maariv, 18 per cent in Yediot Aharonot). They are markedly cheaper than the morning papers, selling for less than sixpence, as against tenpence for the average morning paper.

Their success is at least partly due to the fact that Israelis start their working day at an early hour. They simply cannot manage to read a newspaper during breakfast, while reading it in the bus during the early morning rush hour is a feat fit only for acrobats.

Another factor is that, being successful, they can afford to offer their readers more pages, more news services, more exclusive stories, more special features and more "names" than their competitors. Even the staunchest party stalwarts prefer to be interviewed (or to write signed articles) for a paper selling 200,000 copies, rather than appear for the umpteenth time before their own, known, tired and already convinced little public.

Of the morning papers - 18 in all - only two have a circulation exceeding 40,000. Haaretz and Davar. They are as different from each other as newspapers can be.

The independent, crusading, dissenting Haaretz is financially successful, and the Israeli newspaper best known outside Israel. It is read by professional people, students, white-collar workers, business executives, and many others. They are attracted by its success in maintaining an aura of middle-of-the-road respectability, while feuding with the Labor Party, antagonising religious Orthodoxy, attacking and extreme Right, criticising the Histadrut (Labor Federation), and making enemies of the Tel Aviv municipal council.

Reading Haaretz may mean that one has arrived in life and taken leave of one's past as a laborer, a kibbutznik and a have-not. It may also signify that one has said goodbye to the bourgeoisie and joined the ranks of the nonconformists, nihilistic, Leftist Israeli psuedo-intelligentsia. Harretz caters to both groups, while at the same time supporting Mr. Dayan.

Davar steadfastly supports Government policies and attacks its critics. Nominally, it is the mouthpiece of the Histadrut, but, in fact, it has been for very many years the mainstay of Mapai (now merged in the Israel Labor Party). The other labor parties, Rafi excepted, had dailies of their own, but last year's unification of the three labor parties into the ILP and their recent alignment with the Left-wing Mapam, has left the party press in a quandary.

Davar is read by workers, party officials and salaried employees. It can also count on many settlers in collective settlements and members of Mapai kibbutzim. The Histadrut being one of the country's principal employers, many people find themselves subscribing to it without being given much of a choice.

Not in a position to expose political scandals or campaign for reforms Davar tends towards the dull side, but in a society that has seen

(cont. on page 8)

SERMON FOR THE WEEK

RITUAL AND RIGHTEOUSNESS

Bible scholars of the nineteenth century tended to draw a very sharp distinction between the prophets and the priests. They looked upon the priestly rules and regulations such as those that are found in this week's portion of the Torah, as a code of ritual, completely devoid of ethical content. They looked upon the prophets as rebels against ritual who wanted to overthrow the sacrificial system and replace it with ethics.

Such a sharp division, it is now realised, is a distortion of the character of both the prophets and the priests. Jeremiah, Isaiah, and Ezekiel were both priests and prophets. They were devoted to the Temple, and they took part in its rituals. Their protest was not against the sacrificial system, but only against its abuse. Their main teaching was that righteousness must be prerequisite to ritual.

This very teaching, which was stressed so often by the prophets, was found by the Rabbis of the Midrash at the very centre of the priestly regulations. There are two portions of the Torah that are devoted exclusively to the laws of sacrifice: the sidra of Vayikro and the sidra of Tsav. The Rabbis noticed that the sidra of Vayikro ends with the injunction: "If any man sins and deals falsely with his neighbour in a matter of deposit, or pledge, or robbery, then he shall restore that which he has taken from him." The sidra of Tsav begins with the words: "This is the law of the burnt offering." The Rabbis of the Midrash say that these two passages are related. Only if you have fulfilled the first can you begin the second. Only if you have returned that which you have taken from your fellow man can you come before God to make an offering.

A verse occurs in the book of Isaiah that can be translated in one of two ways. The Targum Jonathan in ancient days, and the Revised Standard Version in our time translated the verse in this way:

"I, the Lord, love justice,
I hate robbery together 'with wrong'."

The word "olah" can be translated as it is here as meaning "wrong". It may come from the root "avlah" which has that meaning. But most Jewish commentators, including Rashi, Ibn Ezra, Kimchi, and Luzzato, understood the verse in this way.

"I, the Lord, love justice,
I hate robbery together with 'burnt offerings'."

On this priest and prophet would agree. It was the lasting contribution of the priestly books to teach mankind that ritual is one of the ways by which man can express his contribution and devotion to God. It was the lasting contribution of the prophetic books to teach mankind that righteousness is the necessary prerequisite to ritual. We in this generation, have much to learn from both.

Upholding the Halacha on "Who Is a Jew"

by MENAHEM BEGIN

JUDAISM AND THE HEBREW NATION

This CJN exclusive by Minister Begin is based on his most recent address to the Knesset

Only an amazing ignorance, or an artificial and deceptive lack of knowledge, could serve as the source of the complaint that, if the citizen of a democratic State is asked to state his nationality, that registration constitutes an infringement of the equality of rights of inhabitants and citizens.

An even stranger claim is that which asserts that the lack of a demand for the registration of one's nationality constitutes progress.

There is no truth in either of these claims. In a free, democratic State there can be citizens of various nationalities -- all of them equal before the law: all of them having the same rights. We do not recognise only Jewish nationality -- and Druze nationality. We are ready to recognise a member of any other nationality who lives among us or becomes a citizen according to the law.

THE DRUZE

Let me relate something characteristic in regard to Druze nationality. Some years ago there appeared before the Knesset's Legal and Constitutional Committee, of which I was a member, a delegation of young Druzes who had a series of complaints against their Sheikhs and Kadis. We listened to the delegation attentively. One of them said: "The Druze are not a nation. They are only a religion. The Druze belong to the great Arab nation. They only have their own religious tradition".

One of the members of the committee, a Jew, replied: "We, Jews, have long heard statements like that -- that the Jews are not a Nation but only a religion. And we Jews who know what it means to become a minority recognised as a nation and to demand equal citizenship rights -- We recognise your Druze nationality".

And we have given the Druze nationals, as we have given members of the Arab nation and members of the Jewish nation in Eretz Israel -- in the Jewish State -- full equality of rights.

VARIATIONS

We must distinguish between nationhood and religion on the one hand and on the other -- citizenship. This is the custom in free, democratic States. It is true that historical developments in different countries show variations. In one part of the world, the concept of "nationality" has been identified over the generations with "citizenship". This is the consequence of the fact that the ruling nation in one part of the world was so strong, physically and culturally, as to be able to impose its authority, over the generations, on all the minorities living in its midst. These willingly accepted its views, its religion, and its nationality.

Developments in another part of the world were different. Peoples were conquered by invaders. A minority people, so conquered and yet having a superior culture to that of its conquerors, would refuse to assimilate -- and would demand equality of rights.

ASSIMILATION

We Jews and Zionists supported the second development. We regarded it as reflecting progress. Otherwise we would have had to acknowledge that progress and assimilation were to be equated. On the contrary, we regarded assimilation as something retrogressive, as a negation of rights, a denial of our past and our future. We, in fact, were the pioneers of the idea of nations, of minorities within a majority, demanding equal citizenship rights.

There was a time, to be sure, when as organized assimilationist school arose, demanding the separation of the concepts of nationhood and religion. Then the claim was uttered that "We are of the faith of Moses, but we are Frenchmen. . .or Englishmen. . .and so on!"

HERZL

It was Herzl who pointed out that the return to Judaism precedes the return to the Land of the Jews -- and he was not "religious"; but that was his feeling when he wrote those simple, but great words: "We are a people, one people; we have no territory, we do not even have a mutual language; we are ruled as minorities all over the world, but nevertheless we are a people, a nation".

It is characteristic that even in those countries where the concept of nationality is identical with that of citizenship, this attempt to assimilate minorities does not succeed, particularly today. Consider British nationality. They are all British, yet there is a powerful demand in Britain today for recognition of Welsh and Scottish nationality. The day is not far off when the demand will be met. All three British political Parties are at this moment dealing with the necessity to recognize Scottish and Welsh nationhood alongside the English.

THE U.S.A.

And even in the United States, where a new nation has been created, they still talk of the "ethnic groups" composing it. Indeed, the idea that a State must be composed of one nation and one ethnic group was born over a quarter of a century ago in Berlin. A free State can be composed of many nationalities and the members of all those nations will have equality of citizenship rights.

SOVIET RUSSIA

Against this background, let me say something about Soviet Russia. We have a long list of complaints against our people for more than 50 years from the time of the Bolshevik revolution until today when it is supplying murderous weapons to be used against the remnant of Jewry? But it is utterly incorrect to assert, as some have done, that the inscription in Russian Jew's identity card "Nationalnost Yevreskeya" or "Yevrey" is the equivalent of the "J" -- for "Jude" -- inscribed by those hands that were reddened with Jewish blood so that the Jew's origin should be apparent.

On the contrary, the Russian recognition of Yevreskeya Nationalnost in the days of Lenin was considered a great achievement. Since then the Communists have deprived the concept of all content as far as the Jews are concerned -- but what concepts indeed, have they not emptied of content? Justice, truth, honesty, freedom, aggression, national defence -- all these have been warped in Communist minds; and so has the concept of the recognition of Jewish nationhood.

Nevertheless, for 30 years from 1917 to 1947, the Soviet Union recognized a Jewish nationhood even though the Jews had no territory as the scores of other nationalities, composing the Soviet Union had; and in 1947, the Soviet Union recognized the Jewish State.

And it should be remembered that the State which the Russians recognized was not at the time called Palestine, or Israel -- but "Yevreskeya Gasodristav", the Jewish State. And it is on the basis of this double recognition Jewish nationhood and Jewish Statehood -- that we demand that Russia allows members of the Jewish nation to come to the Jewish State -- just as the Russians once urged members of the Armenian nation to go to the Armenian Republic in Russia. The principle is the same. The Armesians are going to the Armenian Republic, their ancestral home. The Jews should be permitted to go to the Jewish State, their ancestral home.

CONFUSION

To sum up this point, Mr. Speaker: Only in days of total confusion, the blurring of ideas and of concepts, when anti-semitism is abroad and members of the New Left in Paris can storm against Jewish students with the age-old cry "Death to the Jews" can minds be muddled by the abrogation of the boundary between nationhood and religion on the one hand and citizenship on the other.

In our State there can be members of various nations, members of different religious faiths -- but all of them having equality of citizenship.

THE DIFFERENCE

To discuss the subject of nationhood and religion -- may I point out that most peoples, if not all of them, are composed of many faiths. Most religions, if not all of them, are many-peopled. But the Jewish people has only one religion. The Jewish religious beliefs were imposed on them by external force, generally by the sword, sometimes by proselytising conviction. For that reason, the people on whom the religion was imposed could be variously Christians, Buddhists, Moslems, Brahmans, Catholics, Protestants...for that is how history evolved in their case.

But how did it evolve in relation to the Jews? How did it begin?

There was a man of 75 who lived among idolators. Suddenly the belief in one incorporeal God impressed itself on him. How, we do not know. But even in our own day we have witnessed spiritual revolutions in adults. Herzl, for instance, was an adult when he underwent his spiritual revolution -- his return to Judaism and to the Land of the Jews.

LET MY PEOPLE GO

It was related of Abram that he believed in God; and centuries later when his descendants were taken out of the Land of Egypt it was at the command: "Let My People Go" -- which everyone remembers. But not everyone remembers how that sentence ended: "So that they may serve Me".

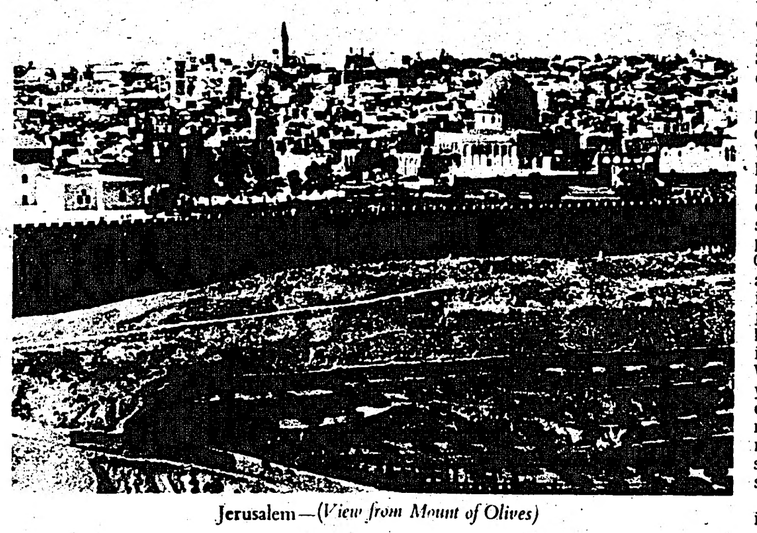
Thus, in both cases, the move was made so that God might be served. The Jewish faith was not imposed by an external force not by the sword or by compulsion. On the contrary, Jews left peoples and countries for the Promised Land in order to fulfil their faith.

That is how the history of the Jewish people began and that is how it has continued for almost 4,000 years. There has never been any distinction, as far as Jews are concerned, between nationhood and religion. And that lack of separation did not connote any imposition of religion. There just was never any separation between the concepts of nationhood and Jewish religion. That is how our people developed, in contrast to other peoples. How is it that we cannot recognize this fateful difference?

STATUS QUO

I have heard the claim made that this House today intends to "change the status quo". Which status quo? There in no mere status quo. There is a status quo ante and a status quo post -- and whosoever decides or urges or legislates on any separation between Jewish nationhood and religion is changing the status quo ante -- that status quo which was even before this State existed, before Socialism existed, before the drawing up of the Communist Manifesto, before there were any such concepts as Left and Right, before the Inquisition, before all the tests of blood and fire.

That is what those who propose such a separation are urging. And whoever rejects that suggestion is maintaining the continuity of the Jewish people from the day it appeared on the stage of history until this very day.



Jerusalem—(*View from Mount of Olives*)

HALACHA

And regarding religion and nationhood, the question: "Who is a Jew?" is determined by the halacha. There are those who cannot abide the mention of halacha. They call it reactionary, backward -- even racialist.

The halacha racialist? There has been no more terrible accusation against Jewry since the terrible blood libels. Racialism hates strangers and foreigners. What does the halacha say? "Do justice to the orphan and the widow and love the stranger, giving him bread and garment. . .And thou shalt love the stranger, for ye were strangers in Egypt".

That is a refrain that echoes in almost every precept. . ."for ye were strangers in Egypt". Where is there another such noble anti-racist doctrine as this?

The halacha condemns everyone who reminds a foreigner -- a "ger" -- of his origin. It receives him lovingly, compassionately. Is this racialism?

Regarding the second meaning of the Hebrew word "ger" -- in this case, "convert" -- the halacha stipulates that one should never throw up his ancestry at him. The halacha receives the "ger" -- whether he be stranger or convert -- with love. Is that racism?

INTERMARRIAGE

Certainly from ancient days there has been a prohibition against the marriage of Jews and non-Jews. But let any "progressivist" come forward to this rostrum and say whether this nation would have survived if not for that prohibition. Would it not have disappeared with other nations far mightier than it.

Our people might have numbered between 200 million and 250 million, for it is one of the most ancient on earth, with an historic line that has not been broken for thousands of years. There are two reasons for its numbering only 13 million today: slaughter and assimilation. Assimilation might have taken all that slaughter spared throughout the generations if it had not been for this prohibition.

ZIONISM

There are those who ask: So why should this people exist, really? We do not require any justification for our existence. We do not seek any recognition of our right to exist from anyone. We do exist. It is our right. And we shall continue to exist. We have no desire to disappear from history. We have something to contribute to ourselves and to all mankind. That, in essence is the basis of Judaism and the national liberation movement called Zionism.

HER SON

Discussing the praseology of the marriage prohibition, Rashi pointed out that the son of a Jewish mother and a non-Jewish father is called "thy son", whereas the son of a Jewish father but a non-Jewish mother is called "her son".

Thus arose the halacha which affirmed that the son of a Jewess is a Jew, even though his father may not be a Jew. But not the contrary. By what stretch of the imagination can that be termed racist.

GO TO SCANDINAVIA

But for the ruling, who could prevent Jewry's disappearance in the Diaspora? So must the Jewish State, which cost the Jewish people so much sacrifice and suffering, announce that there is no obstacle now to mixed marriages? Let everyone assimilate. This whole nation would disappear within a few generations. Go to Scandinavia, for instance, and see what remains of the Jewish communities there as a result of mixed marriages. Soon they will be but a memory.

So what if we have depended on this halacha to determine who is a Jew? Why, in this very State of Israel for more than 20 years now we base our legislation on British jurisprudence. If some British judge set a precedent in the days of Queen Elizabeth I, our judges are still required to consider it in their verdicts. English justice is the creation of a humane evolution. But it also includes outmoded concepts. Why has no "progressist" yet risen in this House or outside it, as they have in regard to halacha, and demanded to know why we should base ourselves on such British concepts?

Only Jewish concepts are insulting?

Also, may I ask, Mr. Speaker, where is the compulsion we are said to exert. I think we should agree that no one compels anyone to be Jewish and no one forces anyone onto Judaism. It is true that if the mother is not a Jewess, the child is not Jewish. But if any non-Jew wishes to join the Jewish people, he must be converted. That is the halacha. Is that compulsion? May I ask Knesset Members who say it is: If there is no conversion and such a person is recognized as a Jew, will that not be compulsion? Compulsion against the whole Jewish people throughout its generations? Such a person according to the principles by which they have lived for thousands of years, is not a Jew; and there are those who say: Accept him -- he is a Jew.

There is certainly no compulsion. If a man does not wish to be converted, let him not be converted. He will not be a Jews. He has no desire to be registered as a member of the Jewish nation -- let him not be registered. He may still be a citizen enjoying equality of rights, a free man. He may be a man without any religion, without any nationality. So why must a non-Jew be pressed onto the Jewish people?

CONVERSION

I agree that conversion should be made easier. In past generations, it was eased -- or it was made more difficult. Today we are in a special epoch and it is our right, from this rostrum, to say to our teachers and Rabbis: We have endured a war which had no equal in mankind's history. Six million Jews were massacred in it. There were individuals who helped our brethren and even saved them. There were women who saved Jewish men through love, though they jeopardized their own lives, and there were men who saved Jewish women, our sisters, at the risk of their own lives. They are now coming to us. They desire to be Jews. They are ready to be converted. For Heaven's sake, ease their path, for they did a great deal of lovingkindness to the people of Israel. They saved Jewish souls.

In the Soviet Union, moreover, conditions have come about where mixed marriages have been unavoidable. Not man, but conditions, are responsible for it. Now they, too, are coming to us. We ask that their way be eased to enable them to join our people.

But in the same measure of honesty and honor in which this appeal is made, we have the right to ask those who wish to join the Jewish people that they ease our way too. What is conversion? Compulsion? Prohibition? It is the principle by which we live and which our ancestors have lived for thousands of years. You wish to join us? Then be converted.

Mr. Speaker, Twelve years ago I participated in the historic "Who is a Jew?" debate in the name of the Herut Movement. Then we were also asked whether Jewish nationality and religion could be separated or not. I expressed this opinion:

ETERNAL

"For the sake of our people and for the sake of the future of our nation -- which is merely the remnant from generation -- let us not sever the link which is so simple and so great, open and mysterious, abstract and tangible, lofty and so deep, which is the basis and secret of our progress and which is eternal: the link between our people and the God of our fathers."

Then I was in the Opposition. Now I have the honor to be a member of the Government of Israel which asks this House of Representatives to establish the law that, with regard to a Jew, there is no distinction between nationhood and religion.

Let those mock who may and express their scorn and their vanities, but I am ready to stand upright and with a believing heart before the sons of my generation which has known annibilation and renascence, degradation and resurgence, slavery and deliverance, freedom and its conquest, and before the younger generation who will shortly take over from us the guardianship of the people and the land and its integrity and future, and say to them: Indeed, as far as it concerns a Jew there is no distinction between nationhood and religion. That is the beginning of our people's existence and the continuation of that existence, on which it develops and by which it lives. This historical continuity in the renascent Jewish State, in liberated Eretz Israel, in redeemed Jerusalem, will not be severed, but strengthened.

And let it be known among Jews wherever they may be and among peoples near and far that this continuity has been renewed and strengthened and sanctified and it will be maintained from generation to generation.

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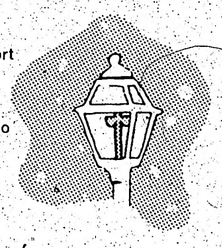

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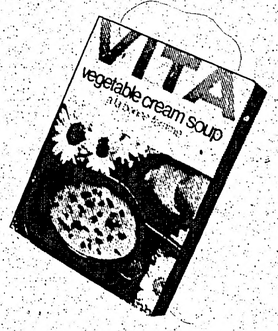

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BOOKS OF THE WEEK

by Dr Arnold Ages

BRITAIN'S ROLE IN PALESTINE

The Israeli paper Ma'ariv recently carried a lengthy article reporting the publication in England of "The Chatam Version" by Professor Elie Kedourie, of the University of London's political science department.

Kedourie's book makes some sensational charges about the role of Arnold Toynbee and the British Foreign Office in the creation of the pan-Arab myth.

The author also suggests that the reason Lord Samuel failed as High Commissioner in Palestine in the thirties, was not because he was a Jew but because he was British.

Kedourie claims that there was an agreement between England and Iraq in 1948 which provided for an invasion of Palestine upon the departure of British forces.

He also notes that Farouk initiated the Egyptian invasion of Palestine, not out of any high minded principles but because he felt that if he waited too long, he would lose out on the booty.

The main thrust of the new book lies in the argument that the British were the sole authors of the pan-Arab movement, which they created in order to advance their own political interests. Lord Samuel himself was a captive of this myth.

His appointment of Haj Amin el Husseini as the Grand Mufti of Palestine, despite the latter's youth, inexperience, and ignorance of Islamic law (not to speak of his criminal record in leading Arab terrorists against Jews) was engineered, says, Kedourie, by Ernest Richmond, a violently pro-Arab spokesman within the Samuel administration.

It was this terrible choice that led ultimately to the destruction of the Palestinian Arab community because it permitted the Mufti to think that he was the leader of an independant nation within the larger Arab federation. Neither of his assumptions were true.

Kedourie says that the imposition of the pan-Arab concept by the British was wrong because the various "Arab" countries had very little in common among them. Subsequent events have borne out this truth, says Kedourie.

In fact the only thing that unites the so-called Arab world today is an artificial hostility towards Israel.

The evil spirit behind the British-imposed myth of pan-Arabism was none other than Arnold Toynbee who was responsible for much of the intellectual fodder in the theory. It was he, asserts Kedourie, who fabricated the thesis that Zionism was the only factor which embittered relations between Arabs and the British.

From his position at Chatam House Toynbee was able to make his influence felt in the formulation of British foreign policy towards the Arabs. This is all the more ironic, Kedourie observes in that Toynbee did not know a single word of Arabic.

The English political science professor expresses amazement at the way in which the British government swallowed the pan-Arab myth and based much of its foreign policy on that grand illusion. Even Hitler and Mussolini he says, saw through the myth and were careful not to depend on Arab support.

RECENT AND RECOMMENDED

I have been a long time science fiction fan but have felt somewhat ambivalent about reviewing books of this nature in this column.

But ever since reading Susan Sontag's analysis of science fiction I have become much more appreciative of this literary genre.

Miss Sontag, one of America's foremost literary critics, film directors and peripatetic intellectuals, has, as it were, conferred a "hechsher" (rabbinic certification) on science fiction by showing that it is a subliminal expression of Jewish messianism.

Most of the top science fiction writers, she explains, are Jewish and through their futuristic medium they give expression age old Judaic utopian concepts. These stories, moreover, are generally characterized by deep moralistic strains -- another indication of the Jewish influence in the science fiction field.

Two new science fiction anthologies have appeared in recent months which merit attention. THE OTHER SIDE OF THE CLOCK (Van Nostrand), which is edited by Phillip Stern, contains several of the old classical sci-fi tales, including H. G. Wells' extraordinary tale of "body transplantation" called "The Story of the Late Mr. Elvesham."

In my opinion, the most imaginative story in this collection is "Such Interesting Neighbours" a tale of Einstein-like relativity theory transposed to the moral plane.

NOVA (Firzhenry and Whiteside), edited by Harry Harrison, is a much more up to date selection of the most recent speculative tales.

Robert Silverberg's "A Happy Day in 2381" stands out in this anthology. It's a story about a futuristic world in which people live in thousand story buildings which are completely self contained units. The undesirable elements in this society, those that have "flipped," are simple "erased."

NEW HAGADA

A new Hagada edited by H. Nussbaum (Hamadfis Publishing) has recently been published with additional readings from the Midrashim, a generally neglected portion of the Seder.

Instead of a running commentary, the new edition contains an extensive introduction describing the tripartite organization of the Pesach story; the redemption in Egypt, the present exile and finally the ultimate redemption of mankind.

Two essays have also been included in the Hagada La'am. One deals with the four types of children and the other throws new light on the "Galuth Aram."

HIS HUMOR ABOUNDS.- Rich Little, well known entertainer, who appears this week and next in the Imperial Room of Toronto's Royal York Hotel, with Moxey Whitney and his orchestra.

the lively arts

THEATRE MUSIC FILM

by D. COHN

* Dustin Hoffman will play a composer and singer of pop music in his next movie: Who Is Harry Kellerman and Why Is He Saying All Those Terrible Things About Me? The film will start shooting in New York in July. Written by Herb Gardner, it will be directed by Ulu Grosbard.

The movie is about a successful rock and roll composer whose personal and business relationships are being methodically destroyed by a series of phone calls from a mysterious "Harry Kellerman". One night, in desperation, he goes out and tries to track down his tormentor.

Dustin already has begun taking guitar lessons.

* Wolf Mankiewicz, British Jewish writer-producer who recently helped launch actor Richard Harris as a director with, Bloomfield in Israel, soon will help stage director Alan Schneider become a movie director. Mankiewicz' adaptation of Graham Greene's novel, Shipwrecked, is set to sail in Stockholm and Hamburg this summer. Schneider, strictly speaking, will not be making his film debut, since he did direct a short feature some years ago.

This fall the memoir of the widow of Osip Emilyevich Mandelshtam, the Russian poet who died in Siberia during the purges of the nineteen-thirties, will be published. The 400-page memoir, which has not been published in the Soviet Union portrays the poet's defiance of the Stalinist suppression to which he and other nonconformist writers were subjected.

It also gives the first authoritative account of the couple's three years of political exile together in Voronezh, an industrial city in European Russia, after his arrest in 1934 for having written a bitingly scornful epigram about Stalin. During this period, the most productive of Mandelshtam's career, he developed an architectual quality in his classical style regarded in the Soviet Union today as the greatest poetic expression of the 20th century.

Osip Emilyevich Mandelshtam in 1909

Mrs. Mandelshtam, 70 who lives in Moscow, completed the manuscript almost six years ago. It was not accepted for publication.

However, one of the typescripts of the memoir has reached the West. It will be published in September in New York and London.

"One usually doesn't ask where a manuscript like this comes from," said Max Hayward, a faculty member at Oxford University (this year visiting scholar at Columbia University's Russian Institute) and an authority on Russian literature, who is translating the memoir. "I simply got it from the publisher."

He said, "The bulk of the work deals with the exile from 1934 to 1937. But there are also lively reflections about their friends in the literary world, particularly Anna Akhmatova and Boris Pasternak."

Mandelshtam was born in Warsaw in 1891, son of a Jewish businessman. At the age of 19 he went to St. Petersburg after having studied in Heidelberg and Paris. His sharp sense of humor and an unbounded admiration for Russian culture quickly won him wide recognition in literary circles.

Though he didn't oppose the Bolshevik Revolution -- as welcomed and dreaded in his famous poem, Twilight of Freedom -- in the thirties Mandelshtam became an outspoken critic of Stalinism. He was arrested in May, 1934, freed in 1937, and again arrested in May, 1938, and sent to Siberia where he died a few months later.

His widow, Nadezhda Yakovlevna Mandeshtam, was an English scholar, brought up in a highly cultivated Jewish milieu in Kiev. In the twenties she studied art with one of Russia's best contemporary painters, Alexander Tishler. At the risk of her life, in time of persecutions and war, she managed to save Mandelshtam's unpublished manuscripts, more than half of his life's works.

* Otto Preminger, film producer-director, has acquired a new play, The Rise and Fall of Practically Nobody, by Jerome Alden, for Off Broadway production next fall. This will mark Preminger's return to the New York stage after an absence of ten years.

He is trying Off Broadway because he finds it "a more interesting place" than Broadway.

* So far, Fiddler on the Roof, the Harold Prince production, had paid $6,370,000 profit, or 1,700% profit, on its $375,000 initial investment. The musical first opened in New York, September 22, 1964.

* Allen Klein, young manager of the Beatles and the Stones, wears a wrist watch with two faces: one tells New York time; the other London time.

Pro and anti-Israel books published in Brazil

Rio de Janeiro, Brazil, JCNS. - The past few weeks have been remarkable in Rio de Janeiro for the publication of a number of books on Israel and other Jewish themes. All in Portuguese, they include "Israel in April", by the celebrated Brazilian writer, Erico Verissimo.

He spent some time in the Jewish State during April 1967, and the book, which seems to be on the way to becoming a best seller, radiates affection and admiration for Israel and what has been achieved there, as well as for the Jewish people.

"Israel in April" was published by Globo, of Porto Alegre, one of the biggest publishers in Brazil, and has already gone into a second edition.

The publishing house of Bloch has brought out the first novel about Jewish life in Brazil to be written in Portuguese. Called "The Six Points of the Star", it was written by a young journalist called Zeev Gewelder. He is the editorial chief of Brazil's largest illustrated weekly, Manchete.

Another journalist, with very Left-wing views, Paulo de Castro, has written one of the three anti-Israel books which have appeared here recently. Its content can be guaged from its title: "From Israel's Colonialism to the Liberation of Palestine".

In an earlier book of his, he painted the kibbutz movement in glowing colors and expressed admiration for the Socialist Zionism of Mapam. This book describes kibbutzim as "a mystification" and calls Zionism "the curse of Jewry" and "the continuation of Nazism".

The publisher of this book by de Castro is an obscure one. So, too, is the one responsible for a book glorifying Arab terrorism, though it is thought that the Brazilian office of the Arab League is behind it. Called simple "El Fatah", the book was written by someone called Amilcar Elencastro.

Moshe Menuhin, the father of the world-famous violinist Yehudi Menuhim, is the author of the third anti-Israel book.

Local booksellers report that they have not had a single request for any of the three.

Violinist Isaac Stern gives advice to a smiling Moshe Dayan after a recent concert in Israel.

TORONTO AFTER DARK

BALLET SEASON

The National Ballet of Canada will open its spring season at the O'Keefe Center, April 16th through 25th. Giselle will be the new, full length production, starring guest artist Lynn Seymour. Her partner will be Egon Madsen, principal dancer with John Cranko's Stuttgart Ballet.

Giselle is produced by Peter Wright after the original choreography of Jean Coralli and Jules Perrot, with decors and costumes by award winning designer Desmond Heeley.

CURRENT ENTERTAINER

Hal Frazier is appearing this week and next at the Hook and Ladder Club of the Seaway Beverly Hills Motor Hotel. He is known for his appearances on the Johnny Carson and Joey Bishop Shows. He also has entertained at numberous nightclubs including the Sahara, Caesar's Palace and The Sands in Las Vegas. His albums to date are hits.

FUNNY MAN HERE

Rich Little, well known mimic, is at the Imperial Room of the Royal York, through next Saturday, April 4th. Moxie Whitney and his orchestra provide the dance music.

ON WHEELS

The St Lawrence Center's theater on wheels, the Theater Hour Company, has completed a successful 20-week tour, that began last September, to secondary schools throughout Ontario. During the time, the Theater Hour Company bus stopped at 138 schools. It carried actors Gaston Blais, John Evans, Angela Fusco, Don Le Gros, Gregson Winkfield, Carolyn Younger, company and stage manager Tina Boden and assistant stage manager David Satterthwaite. Its program was called: Twenty Centuries of Comedy, a 60-minute look at different styles of comedy through excerpts from five plays.

NEW PLAY

Commencing Tuesday, March 31st, through April 4th, the Central Players will present Jean Anouilh's Colombe, at the Poor Alex Theater.

POETRY FESTIVAL

On Tuesday evening, March 31st, York Public Library will present a poetry festival, featuring the works of Tom Arnett, Nelson Ball, Eli Mandel.

ENTERTAINMENT FOR CHILDREN SIX TO SIXTY.-A scene from Popcorn Man, this holiday week and ensuing Saturdays at Toronto's St. Lawrence Center for the Arts. From left to right: Ricky O'Neil; David Hughes; Ed Stephenson; Caroline Younger; Jack Northmore.

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SUN. MAR. 29 2:00 8:30 — MAN INC — "DAZZLING" (Globe)
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PARENTS AND CHILDREN

By Beatrice J. Barwell

There is nothing new about the generation gap since by the very nature of things it must always exist between parents and children.

Yet one hears some parents talk as if their children were committing a crime by thinking and feeling differently from themselves. Surely if there be any crime it lies in the fact that few parents are willing to discuss differing viewpoints objectively with their children without condemning out-of-hand; few make it clear that they really want to understand the "new thinking" and are grateful for the opportunity of learning from their children.

* * *

When youngsters say they can't talk to their parents it's often because they feel the latter don't really want to know but are simply listening impatiently and waiting to pounce on offending views!

There is another aspect, too. We adults rarely credit the young with the innate shrewdness they normally possess but don't vocalise. Time and time again when I've met with youth or student groups, individuals have openly intimated that they first became disillusioned with "Judaism and all that" because they saw such double standards in their homes. On the one hand they were sent to Hebrew classes (they said) presumably to learn about the Jewish way of life, but if they came home excited about something they'd been taught and wanted to see it in action they were told it didn't really matter.

* * *

When they wanted to go to the children's service on Shabbat they were told they were all going out somewhere in the car or were sent shopping.

At home they ate kosher food, but when they went on holiday -- often travelling on Shabbat, incidentally -- they stayed in non-kosher hotels and overboard went the dietary laws.

Small wonder that such youngsters inwardly relegated Hebrew classes and Jewish education to the level of "kid's stuff"!

When this sort of thing has once happened it is difficult for there to be any real rapport between the generations. The children have a tacit awareness of their parents' attitude and learn to adapt to it. But when as teenagers they fare further afield they are without the discipline and solid anchorage that religious values give. That's when they are easy game for the laissez faire attitudes of today's permissive society.

The sad part of it is that at this age -- were they not already blase and uninterested -- they could find a purposeful presentation of Jewish ethics and morals really absorbing. Why don't our Jewish education authorities gear their withdrawal-class syllabuses in the upper forms of secondary schools to this sort of thing? Why don't our youth clubs slot this into their discussion groups?

* * *

Parents -- many of whom must today be feeling anxious and perhaps even inadequate -- should press for this in their own areas. They should also press for withdrawal classes wherever there are concentrations of Jewish pupils in secondary schools. Some could even offer their services in this sphere.

Who knows which word and where spoken will restore equanimity to a troubled teenager, or suddenly reveal to him or her the age-old wisdom of Jewish thought?

PRESENTED ART COLLECTION. - Mrs. Dvorah Simchoni, founder and first director of the Haifa Museum of Modern Art, who presented a collection of 100 Israeli paintings representing 39 artists of various cultural backgrounds, at the 11th annual ORT Fantasy Ball, last Saturday night at Montreal's Queen Elizabeth Hotel.

TORONTO WOMEN'S NEWS

HELD MEET

Recently Torath Emeth Sisterhood held a general meeting at the home of Mrs. J. Mandel. Molly Blum, president, welcomed the following new members to the executive: Mrs. Myer Zeifman, secretary and program chairman; Mrs. Joseph Mandel, treasurer; Mrs. A. B. Zacks, telephone captain.

Mrs. A. Weinstock reviewed the book, Why Should I Have All The Grief, by Phyllis Gottlieb.

A Purim costume party was held Sunday morning at the synagogue following the reading of the Megillah.

MARK THE DATE

Sunday afternoon, April 5th the Parents-Teachers Association of the Associated Hebrew Schools will present a tea and fashion show in the auditorium at 3630 Bathurst.

MEETING

A meeting of the Sinai Service Group, supporting the Canadian Cancer Society, was held recently at the home of Mrs. Thomas Mallen. Mrs. Louis Tanz presided upon the absence of the president, Mrs. Benjamin Walker.

Mrs. Anne Taube reported on the theatre night in May; a ticket report was given by Mrs. Michael Freedman.

Mrs. Roy Rubinoff won the raffle, a blanket. Refreshments were served.

GENERAL MEETING

Sisterhood of Shaarei Tefillah will hold a general meeting, Wednesday evening, April 1st. Guest speaker: Dr. S. Birenbaum. Topic: Woman to Woman -- Cancer Can Be Beaten.

SELECT MEET

Mrs. Evelyn Wolf held a late evening gathering for select guests last night at her home, 7 Robinwood, in honor of Israeli poet Yaacov Armand, who was guest speaker earlier at Beth Tzedec.

DINNER

In support of the Spiritual Adopt-a-Child program in aid of orphaned children in Israel, Pioneer Women-Toronto Council will tender a dinner next Thursday evening at Shaarei Shomayim. Cantor and Mrs. Tibor Kelen will be guest artists.

Convenors: Mesdames Maxwell Leroy and Joseph Mirsky.

Three - hundred dollars helps to support a child for one year in one of these centers.

HUMAN RELATIONS

Gambling Son

DR. ROSE N. FRANZBLAU

QUESTION: My son, 21, always seemed to be an outgoing and fairly well-adjusted boy. He is working as an accountant. My husband has his own business.

Lately I find that he bets on horses. I keep telling him that it is a bad habit and can lead to lots of trouble. He says he only bets once a week.

Occasionally, when I empty his pockets, before I either wash or clean his clothes, I find names of horses. It seems that he does it twice a week.

Is this a compulsion or can I change him?

* * *

ANSWER: Gambling, like any other addiction, whether to food, or alcohol, is a long time in the making. Although you may only lately have discovered this activity, you may be sure there has been a long build-up to it and that the gambling expresses a deep inner conflict on the part of your son.

Gamblers are in an endless search for Lady Luck. She is the other woman in their lives who will show her love by making them win. Men like these continue into adult life the magical thinking of their childhood. They will make money, not only by working, but by outsmarting and outguessing all others, in picking the right horse.

When they win, they usually take their winnings and bet again, in the hope that Lady Luck will continue to smile upon them. But when they lose, they come home and tell the bad news to the wife or mother, to be chided, scolded and punished. They are inevitably taken back into the loving arms for comfort and reassurance.

Usually, the women in the lives of these men are controlling figures who may complain, but deep down, love the pattern of alternating misbehavior and penitence which characterizes the relationship. By being there in failure, they show how loving they are. Naturally, the male senses that despite their verbal scolding they really want it that way. Hence, the gambler never gets enough disapproval to give up this self-play.

* * *

By your hovering over him, and also, by the continual probing into his pockets and his private affairs, you contribute to his problem. He leaves evidences of his gambling around to punish you, since he knows you are prying and spying.

No amount of verbal admonition from you will make him change. Your son knows as well as you do that a gambler is always a loser, and that the habit can lead only to trouble.

But an intellectual awareness is not enough. There must be emotional acceptance of this fact. The person must be truly unhappy with his own behavior before he can muster his forces, and put an end to his gambling. The strongest action he can take is to go for help with his problem.

Every time you scold him and he promises to be a good boy, the slate is wiped clean and he can misbehave again. It does not permit his guilt to build up to the point where it can really strengthen his conscience. This is necessary to make him want to change.

WHY WEAR WHITE?

By Ruth Raziel

Jewish brides of the past looked ravishing in exotic colourful garments in many traditions and styles. Why not revive them today?

For centuries what the Jewish bride wore at her wedding was decided for her in advance by unchanging customs or by the strictly enforced rules of her local community.

These rules were sometimes written down in the form of laws, and any young bride tempted to circumvent them would have quickly changed her mind at the thought of the terrible shame and scorn (and possibly the fines too) that would have been showered upon her.

However, even in those localities and times where plainness of dress was insisted on for everyday wear (partly to avoid the envy and hostility of non-Jewish neighbours), considerable extravagance and adornment was permitted a girl for her nuptials.

The precise bridal garments and ornamentation allowed might remain unchanged for years. In the past, costume varied with countries and regions, not with the fashion of the moment, and the clothing worn by Jews in particular showed a marked resistance to change.

MOSES' 'NO' TO FASHION

Religious leaders, remembering the Mosaic injunction to the Children of Israel (Leviticus 18, 3) not to ape the customs of people in whose lands they lived, tried to protect their flock from taking up the transitory fashions of their neighbours.

Today, a Jewish bride emerging from a synagogue in Golders Green will most likely be dressed in the same medieval-type long gown and train as her Christian contemporary descending the steps of her local church. They might even use the same bridal hire service!

How delightful it would be if -- just for a change -- some of our spring brides would display their beauty in a traditional Jewish bridal costume. Like this one, described by an English officer, Capt. G. Beauclerk, during his travels in Morocco in 1826-27:

". . .We found the bride, a very handsome young woman with a pair of coal-black eyes, seated on the nuptial bed. . .It is impossible to conceive anything more splendid than her dress. Her head was encircled with a very wide flat turban of white muslin and gold, the body of her gown, her jelick and her slippers of red Morocco leather, were all most tastefully embroidered with gold and a thin transparent veil of flowered muslin hung negligently about her person."

Or, for a really "groovy" girl, why not Tunisian Jewish bridal-wear, seen in 1882 by De Hesse Warteg:

"Her face was covered with a gold-embroidered veil and she wore a gold-brocaded upper garment, velvet pantaloons covered with gold braid, red silk stockings and gold-embroidered slippers. Her fingers were entirely covered with diamonds and dyed down to a second joint with henna."

LETTER FROM AUSTRALIA

JEWISH DAY SCHOOL PROSPERS

By R. Kahn

Melbourne, Australia, JCNS. - Mount Scopus College here has always had an excellent reputation as one of Australia's top schools for academic achievement, but it surpassed all its previous records at the end of 1969, when its 120 matriculation pupils notched up a pass rate of 95-1/2 per cent -- compared with a national average of 60 to 66 per cent. Over half, 54 per cent, of those eligible for them were awarded Commonwealth university scholarships.

IN LEADING ROLE.- Sheila Kornhauser, young daughter of Mr. and Mrs. Zvi Kornhauser of Uptown Variety, 1090 Eglinton Avenue West, who appeared as Queen Esther in a Purim play held on Thursday, March 19th, at Beth Sholom Synagogue.

The number of pupils attending the College has now topped the 2,000 mark for the first time, but although enrolments in all Australian schools are rising, Jewish leaders here forecast a significant falling-off at Mount Scopus College and other Jewish day schools.

Their reasons are: the marked drop in the Australian birth-rate attributed to the "pill', which has been more pronounced in the Jewish than in the general community, and drying up of Jewish immigration to a trickle.

Meanwhile, Mr. A. Bloch, the president of the College, which is owned and controlled by the Victorian Jewish Board of Deputies, has surveyed the problems of Jewish studies there.

Although the College is and must be run on Orthodox Jewish lines, he said, surveys showed that the school had very little impact on religious involvement.

Moreover, although pupils had a good knowledge of Hebrew, they were unable to express themselves freely, Mr. Bloch said.

Strenuous efforts had been made during the past five years to find permanent Hebrew teachers, but with little success.

For various reasons, it had not been possible to obtain permanent Hebrew teachers from the English-speaking countries, Mr. Bloch stated. Teachers from Israel were not ideal for Mount Scopus College, he added. They generally had no previous experience of teaching children whose mother tongue was not Hebrew, and their English was inadequate.

Though there was a need to train Australian teachers, the number of Jewish men taking up teaching was dropping rapidly, while women left the profession after a year or two to get married.

Mr. Bloch ended his remarks by saying: "We have to try to attract a better calibre of teachers", though, he added, this remark should not be misinterpreted. The College could boast of achievements equalled by few other schools.

Recipe for the week

CARAMEL CREAM CAKE

1/2 cup butter
1 cup brown sugar
1 cup sugar
2 eggs
1/2 cup boiling water
1/2 cup sour cream
1 teaspoon baking soda
2 cups flour
1 cup chopped nuts

Preheat oven to 350 (or 325 for a glass pan).

Cream the butter and the two sugars together until light and fluffy.

Place eggs in a deep bowl. Add boiling water and immediately beat with electric mixer or rotary beater until mixture is light and creamy and tripled in bulk.

Using a spoon, mix the egg mixture into the creamed butter and sugar until well blended. Fold in sour cream mixed with soda, then flour and nuts. Turn into greased 9 x 11 inch baking pan and bake 40 to 45 minutes, or until done.

Yield: 8 to 10 servings.

MEANDERINGS

by Ruthie

Did you ever notice that whenever you're pressured by something, like maybe a deadline, a million things run through your mind? Anything to stall you.

Like, I have to have this column ready within the hour. So what'll I write? Who knows?

My better half is standing over my head. "Nu, get going already. We'll be late. The motor's running and you're still sitting."

So the more I try to concentrate, the worse it is. I just can't get a fixed idea.

This astonishes my family.

"What!" they exclaim. "You, of all people, have nothing to say? No message even? Why, you're like a well; you never run dry. You can comment on anything, right or wrong."

I just look at them, the big shots. "Okay, so you go say something. You always manage to get the last word in anyway."

That goes on ad infinitum. (Hoo-ha! I didn't look for the phrase. I studied Latin once upon a time.)

* * *

And my mind keeps wandering.

How was your Purim? I'm still hoarse from booing everytime Haman was mentioned in the reading of the Megillah.

What surprised me though, was that everybody stuck to a diet. The leftover hamantashen is crawling through my ears already.

* * *

And now with Purim over, can Passover be far behind? It's a beautiful holiday. But I'm thinking of the shopping and making the house Pessakhdick. I wish I had a fairy godmother to take care of that chore.

All I should do is wake up to a house clear of all khoometz, a beautifully set table down to the spanking white pillow on my melekh's (king's) chair with a full course dinner prepared.

Now, if that isn't wishful thinking! And so my mind wanders.

Write a column? I can't break away from my scattered thoughts.

* * *

Just as I click the end of the pen against my teeth in pseudo-deep concentration, Heather hovers over me.

"Mommy, I'm spending all hol-hamoed (the days between the beginning and end of Passover) studying."

I can't believe my ears. So I wait for the pitch which doesn't take long in coming.

"Mommy, if I study all week, and pass the term with decent marks (decent to me means over 75), may I join the group to Israel this summer?"

Nu, she's a chip off the old block. She's using psychology. She knows I'll hesitate saying no where Israel's concerned.

But I quickly make a mental note of our finances. The cost! And what about incidentals which aren't so incidental? Like new clothes and pocket money, let alone worring (like a true Yiddisha momma).

So I try to push it out of my mind. "Okay, we'll see. Just get the marks. And I don't promise anything."

I'm just hoping she'll change her mind and stay home this summer with her best friends.

But then I'd go crazy with those irregular hours.

Do I know what I'd like? One thing, we should only be well.

* * *

So I'm still thinking, what'll I write about? My aches and pains? That's not so original. Everybody has an ache here and there. My routine? So hasn't everybody?

The pen still clicks against my teeth. And Ned's still complaining, "So what's keeping you? It's gorgeous out. Don't you want to go for a ride?"

* * *

Heck! I must have a talk with my slave driver-editor.

But, what do you know? Jotting down my rambling thoughts already makes a column. So the day is saved.

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KEY FIGURES AT COMMENCEMENT EXERCISES.-The following will participate at the graduation exercises of Toronto's Jewish Teachers' Seminary, this coming Sunday afternoon in the auditorium of the Associated Hebrew Day Schools: David E. Newman, Q.C. (left), chairman of the Board of Governors of the Teachers' Seminary, who also will receive a special citation; Rabbi Irwin E. Witty (2nd from left), Dean of the Seminary; Robert Eisen (center), chairman, Board of Governors; Dr. David Mirsky (2nd from right), Dean of Stern College, Yeshiva University, who will deliver the commencement address; Stephen E. Berger (right), chairman of the Board of Jewish Education.

Other participants: Prof. Sydney Eisen, chairman, Department of History; Sydney M. Harris, Q.C., chairman, Canadian Jewish Congress, Central Region; Dr. Alexander Brown, assocaite director, Board of Jewish Education. Among the graduates: Mrs. Zipora Harari; Sandra Roth; Meir Mishan.

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A reception will follow the ceremonies.

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FLEISCHMAN, MAX. - On March 15th, late of Montreal.
GOLDSTEIN, SOLOMON. - On March 16th, late of Montreal.
GOLDSTEIN, TOBA. - On March 18th, late of Montreal.
HALPERN, SEYMOUR (SY). - On March 14th at Paterson, New Jersey.
KUSSNER, ISRAEL. - On March 16th, at West Palm Beach, Florida.
MARKS, BERNARD. - On March 14th at Palm Beach, Florida, late of Montreal.
MESSER, DORA. - On March 18th, late of Montreal.
MILLER, JACK. - On March 16th, late of 4743 Lacombe Avenue.
NOTKIN, DAVID, Q.C. - On March 16th, late of 3742 The Boulevard, Westmount.
ORBACH, ZIBMUNT. - On March 19th, late of 4601 Bessborough Avenue.
RABINOVITCH, SAM. - On March 20th, late of 4601 Edouard Montpetit.
SALEM, SELIM. - On March 15th, late of Montreal.
SHAPRANSKY, JOSEPH. - On March 14th, late of Joliette, Que.
SHUSTER, AARON. - On March 19th, late of Montreal.
SINGER, MYER. - On March 15th, late of Montreal.
VOSBERG, GERALD. - On March 20th, late of 1371 Fraser Street, Chomedey.
WINIKOFF, FAY (LEVITT). - On March 16th, late of Montreal.
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YAPHE, IDA. - On March 16th, late of Montreal.

TORONTO OBITUARIES

CARBELL, AARON. - On March 18th, late of 751 Steeles Avenue West.
KATZ, ESTHER (FISH). - On March 19th, late of 3560 Bathurst Street.
KOHN, MARK. - On March 17th, late of 34 Southgate Avenue.
LAMBERT, BERNICE JEAN. - On March 20th, late of 715 Briar Hill Avenue.
LISGARTIN, SOPHIE. - On March 19th, late of 4114 Bathurst Street.
MANPERL, SAMUEL. - On March 22nd, late of 230 Beverley St.
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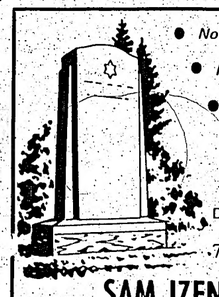

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Refined young Englishman, aged 25, interested in meeting pretty Moroccan or Spanish girls; object friendship and companionship; reply box number 3513, The Canadian Jewish News, 3433 Bathurst Street, Toronto 19.

Attractive widow, financially comfortable, would like to meet a gentleman with means; under 60. Reply box number 3512, The Canadian Jewish News, 3433 Bathurst Street, Toronto 19, Ont.

BULLETINS

NOT NEED HUMAN RIGHTS COMMISSIONS

United Nations, JCNS. - Nickolai Tarassov of the Soviet Union, speaking before the Human Rights Commission here on a proposal to establish human rights commissions on a national level, explained why his country does not need one.

He said he could point out countries where human rights were not only proclaimed, but active bodies for ensuring them had been set up. "Such an example is the Soviet Union" where these rights had been "enshrined in the Constitution." The social and political structures and the economic level "assured protection of human rights." Thus the establishment of such bodies could be superfluous.

Supervision of human rights in the Soviet Union was carried out by "the Chief Prosecutor's office," Tarassov said with a straight face.

●

NEW LAW FACULTY

Jerusalem JCNS. - A new Faculty of Law will be opened at Bar Ilan University at the beginning of the academic year, it was announced here recently.

Its aim will be to train a generation of jurists with basic and analytical knowledge of general and Jewish law.

Only outstanding students with solid background in Talmud will be admitted to the classes, which will be limited to thirty students.

●

DANISH CHIEF RABBI ON VISIT

New York, JCNS. - Rabbi Bent Melchior, recently elected Chief Rabbi of Denmark, has arrived here on his first visit to the United States. The visit, sponsored by the World Council of Synagogues, the Conservative Movement, will take Rabbi Melchior on a cross country tour of major Jewish communities.

Born in Copenhagen in 1929, Rabbi Melchior is the third generation of his family to occupy the office of Chief Rabbi. His maternal grandfather served in that post during the First World War, and his father in 1947 until his recent death.

THE ISRAELI PRESS

(cont. from page 4)

many of its old values crumble, it remains a stronghold of the familiar beliefs that are the essence of Zionism and Socialism. It is more "Jewish" than any other paper in Israel, and while all of them are conscious of their special mission in a country trying to weld together immigrants coming from a hundred countries, Davar considers itself first and foremost an educational institute and certainly not a news-monger.

Of the remaining 16 dailies, ten are non-Hebrew (Yiddish, English, French, Hungarian, Polish, Rumanian, German, Bulgarian and Arabic). The Arabic papers excepted, they are intended for new immigrants, temporary residents and tourists. Most of their readers are transient; as soon as they are able to, they switch to Hebrew.

A sudden upsurge in immigration from a particular country may cause some of these papers to enjoy a few years of prosperity, because it usually takes new immigrants from four to five years to attain the proficienty needed to read a Hebrew paper. (Old people and women will probably continue to read their Novinyi Kurier or their Viata Noastra).

The Israel Labor Party founded some of the foreign-language newspapers and bought others, and now controls at least five of them. The Histadrut is a major shareholder in the Jerusalem Post, the best of Israel's non-Hebrew papers.

Before trying the regular Hebrew press, newcomers will probably read Omer, the only Hebrew daily completely vowelled. Its production costs are exhorbitant, and its readers stick to it only for as long as they must, forgetting about it as soon as they can. It belongs to the Histadrut, which subsidises it heavily. It is the finest example of self-imposed public service in the whole realm of Israeli journalism.

In recent years the toll of deceased dailies has been quite heavy taking in those of the Independent Liberals, the liberals, Gahal and the Israeli Communist Party, while some of the remaining five are holding on for dear life.

A few remarks should be added about the influence of the Israeli press. It is generally believed that Marriv, almost single-handedly, ousted Mr. Ben-Gurion from power and brought about the late Mr. Eshkol's election victory in 1965. Cabinet Ministers have been complaining about the large amount of power wielded by a small group of journalists and newspaper owners. One of them aroused a storm of protest by proposing ways of curbing that power.

Yet it is highly questionable whether the Israeli press is really so powerful or its readers so easily swayed in one direction or another. Newspapers have done a lot of image-building and image-destroying, and they probably are able to hurt the career of some politicians, especially second-rate ones. But any power they wield is based on the fact that government and its officials are extremely sensitive to criticism, and totally convinced that successful newspapers reflect the ebb and flow of the tide of public opinion.

Nobody complained about the powerful influence of the Israeli press as long as Ben-Gurion was in office. The complaints started after his resignation, and they were probably a prime factor in creating the image of an all-powerful press.

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